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# *Healing & Prosperity Thoughts*

TO BE USED FROM

*MARCH 20 to APRIL 19*

*Healing:* The life that is Christ, the life that is God, the life that knows no imperfection quickens my mind and heals my body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

*Prosperity:* The victorious Spirit of Christ leads me into the kingdom of His plenty.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

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# Unity

*Founded in 1889 by Charles Fillmore*

George E. Carpenter, Editor

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## *Race Thoughts to Be Denied*

from the writings of

CHARLES FILLMORE

MIND HAS a definite object in creating. That object is usefulness. A creation that is not useful to the creator has no purpose in sting.

Mind's object in working through man is to form consciousness that will be useful in promoting creative plans of All-Good.

Thus it devolves upon man to form his con- usness so that it will harmonize with divine ideas. do this he must exercise the faculty of discrimina- n; he must choose from the great storehouse of d the ideas best suited to his needs.

All men at all times exercise discrimination. ry moment we are choosing to do this or that, osing to think this way or that way, and we al- s get results according to the wisdom with which choose. To exercise choice without knowing how

to choose the best is blundering ignorance, yet m
and women are not always wise in their choice
conditions conducive to their highest welfare. T
cry goes up continually:

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been!' "

Unwise choices always arise from lack of unc
standing. If men knew how to choose they wo
always choose well, and satisfaction would foll
Understanding is of Spirit, and only those who l
to Spirit for wisdom will choose with regard to
ultimate good of themselves and the creative wh

When man knows his place in creation and his
lation to Being, he opens out his mind on a hig
plane. What was the unknowable becomes the kn
and what was mysterious becomes plain.

Having raised himself from a conception of h
self as flesh and blood to a realization of his sp
uality, man cannot help seeing things spiritu
and to see them spiritually is to see them tr
Choosing wisely after seeing truly follows a
matter of course.

Those who have not learned that mind is the
reality and that ideas are the active energy back o
existence believe that choice can be exercised
tangible results only in the domain of things. T
think that in order to get health they must h
medication, or food, or water, or climate; that
can have money only by looking to money itsel
the object sought; that they can acquire wisdom
from those who have wisdom; that the real th
are those which are visible, and that aside from t
there is nothing.

But it has been found by students of mind that ll things that appear depend for their existence on hat which does not appear. The truth is that the hings that are seen have no originating power in hemselves. Paul states: "So that what is seen hath ot been made out of things which appear."

All who have thought deeply and seriously about he creation have arrived at this conclusion, but only he few have discovered that it is possible for man onsciously to enter the interior realm of cause and to anipulate the forces there. No discovery is of reater importance than this: Ideas are the cause of l that appears, and man can control ideas. This is e highest knowledge. When man knows this, and ts about using his knowledge, he ceases to be an rdinary man. He becomes extraordinary; he is acounted a Christ man, because he is exercising the eative powers of Being. When man learns that he s power to change all things about him, including s body, by changing his ideas, he ceases to deal ith anything less than ideas. If ideas have within em all the causing power, he knows that a quick d sure way to bring about reform in body and airs is to cast out the old and bring in the new using factors.

This process is so simple and so easy that the inlectually wise pass it by as foolish. Yet we are d that we must become as little children before we n enter the kingdom of the heavens, and we find t in this practice of realizing Truth we must be simple as the little child lisping its first words. e whole secret is in denial by word, silent or ud, of the conditions that we do not want, and in

affirmation, silent or aloud, of the conditions tha we do want. This is exercising discrimination in th realm of ideas, and the fruit of our choice alway shows forth in the realm of effects.

We do know that God is Spirit, all-wise, all powerful, and all-present. Knowing this, our firs step in the practice of Truth is to bring ourselve into unity with this mighty presence, regardless o appearances and sense environments. There lurks i sense consciousness a subtle belief that we lack th power to do this; hence our first denial should be o the belief in powerlessness. Its negativeness wil weight us down and keep us from saying the tru words unless we dissolve it and let the mighty powe of God into our consciousness.

Belief in evil, whether as a personal Devil or a a principle that is the universal opposite of good, i intrenched in almost all human minds without ex ception. Nearly all fear and weakness has its origi in this race belief in a power opposed to the gooc a belief that this evil power in the world is mor potent than God.

"God is good and God is all" is a statement tha no one disputes. The narrowest, most creed-boun orthodox Christian will accede to this propositio without a moment's hesitation. It is a self-evider truth that the mind accepts without question, un hesitatingly. It is one of those clear-cut proposition that admit of no argument. It has no opposite upo which to hang a thread of negation, and the min accepts it without doubting its truth, just as it doe the statement that two times two is four. The averag man of the world accepts this belief without thinl

ng deeply about it, because he is universally taught y press, pulpit, and pedagogue that God cannot be nything but good.

He who contemplates in Spirit and looks to mind or Truth arrives at the same conclusion, that God is ood. The spiritually inspired Emerson became glori- ed with this transcendent truth. "O my brothers, od exists. There is a soul at the center of nature nd over the will of every man, so that none of us n wrong the universe." In the Hindu sacred scrip- re the Bhagavad-Gita Krishna said to Arjuna: "The an whose mind is endued with devotion and look- h on all things alike, beholdeth the Supreme Soul all things, and all things in the Supreme Soul." od constantly whispers this great truth in the inner nctuary of every man's soul; he who listens there ars it, and he sees no reality in evil from that time rth and forever.

Yet on the sense plane of perception, appear- ces indicate evil as a working principle, and there eres in the sense consciousness a conviction that l has its foundation somewhere in Being. So long this belief holds a place in the consciousness men l look upon evil as reality, and they will fear and fer its consequences. So the wise man must deal h this belief intelligently. He must recognize in unreality in principle his own consciousness. Evil sin are from the same root, and both are sus- tible of intelligent explanation. We count as evil which does not bring us good results, and the d "sin" is attached to those premeditated or will- y indulged-in acts which we have learned by erience always result in discord, inharmony, and

unhappiness. Evil and sin are not causes but results hence they cannot by any possibility be placed amon principles. God is life, love, substance in abstrac perfection. Man is the instrument through whic these attributes of God are made concrete. Man ex ercises free volition in his work. When he fails t do it intelligently he has sinned, he has fallen shor

Belief in the reality of evil has been added t age after age by everyone who believed in it or wh feared it and sought to combat it. For ages ev was personalized as the Devil. Then when the highe reason saw the inconsistency of believing that a Go who was only good would create a devil to oppos Himself, the Devil and his place of abode was ann hilated. But as the belief still persisted in their min claiming recognition, people took the next ste which was to believe that there is a great negativ side to nature or God, out of which comes the co dition called evil. The majority of people hold th belief today.

But those with spiritual vision discern that the is no negative side to God or nature, that this duali of good and evil is apparent to human sense onl When man achieves at-one-ment with his high consciousness, the Christ, he beholds the true rel tions of principles in Truth; and as he proceeds recognize these true relations in his thinking natur the whole universe of effects, begins to take on a entirely different character. Where man saw disco he now sees harmony, and where he saw evil he no sees good as necessarily coming uppermost, becau conditions have been made right and only good c come.

So we find that it is necessary not only to expel om consciousness by denial the belief in sin and l but also to put ourselves in such a relation to od that only good results can flow from our oughts and our deeds.

To expel evil from the mind by denial and to rm good are but the first steps out of bondage. If continue to do the things that brought about the ief in evil we are running in circles; and if we ntinue to do certain things that bring no permant satisfaction, it is because we believe we have a ht to or we should not do them.

The appetites and passions of the human family we find them today are abnormally developed, and shall never attain the spiritual condition to which aspire until we restrain and spiritually discipline m. We eat and drink more than we require bese the idea of eating and drinking has been cultied and has outgrown the needs of the organism. overeating we fill the system to repletion with rishment for the grosser life forces, which react on the passions, which in their turn assume full y so that in due time the entire physical organism lled with discord, weariness, weakness, and finally th.

The body, with all its intricate and wonderful ans, is the incarnation of a great idea somewhere Being, that man has caught and worked out ough millions of years of experimentation. Each an in the body is the incarnation of an idea, and organ, the incarnated idea, is itself a thinking, erative center, under control of course of the -conscious *I* pervading the whole.

But the great majority of people do not exerci the directive power of the free *I* with discriminatio Past ideas have become incarnated in their bodi organs and are thinking and acting after old pa terns, while the free *I* is deluded with the beli that its superior will is being obeyed.

In this state of affairs denial and affirmatio should go into the very vitals of the system. If y are following your desire so-called and are getti poor returns, rest assured that the root of your d sire is to be found in some idea incarnated in yo organism that follows its own sweet will regardle of the higher wisdom. It may not be your own pa ticular idea that has been incarnated in the organ all. As a race we are one; and the race beliefs abo the body constitute one consciousness. So we s figuratively that certain beliefs are "inherited"; b this inheritance can only be on the sense plane, b cause mind is free and independent of all such limi tions. Man has been given full dominion over "eve beast of the field" (every idea in the physical co sciousness), and it is his divine office to go in this physical consciousness and change the ide reigning there.

We should be careful to discriminate betwe the fleshly organ and the idea that it represen Doctors attempt to get at the causes of disease studying organs. But thought ensouls and is existent with each organ and makes it what it The thought can be reached only through a mediu like itself, namely mind. Doctors agree that the h man body undergoes constant change; that fro time to time every person forms an entirely new bo

o far as constituent elements are concerned. In view of the fact that new, fresh elements are constantly being given them from the great storehouse of nature it is a mystery to them why disease and abnormal conditions should be constantly built up in the organs. The doctors fail to see that the idea back of the organ decides its character, and that a false idea will take the pure essences of nature and build out of them a form of discord.

All the elements of nature are pure. All the forces of existence are harmonious. But man, the supreme monarch in the realm of effects, can take those perfections of Being and through his thinking make a world of sin, sickness, and death. He can to educate all his faculties that they will join in a state of consciousness in which these conditions become a reality to them. The human race has so educated its faculties; and we live today in a world of so-called matter that seems to have no reality outside of the things that are discernible to the five senses. It has come to be a fixed belief in the race mind that substance is that which can be seen and felt; that it has length and breadth and thickness, and that outside of these limited dimensions substance does not exist. This belief must be dissolved in the consciousness before the real substance can be revealed, of which matter is but a limited conception. This is the work of the individual, because it is through the generative thought of each member of the race that the delusion is sustained. So we take up in mind and by denial cleanse the consciousness of its limited concepts; we affirm that larger concept of substance, which prevails in the "kingdom of

the heavens," into which it is the privilege of man to enter at any time in order to raise his consciousness to the plane of spiritual reality.

Spiritual man knows that supply is absolutely without limit within the omnipotent and omniscient providence of God. At his intelligent word whatever things man needs are brought into visibility under divine law. The Father withholds nothing from the Son, when he is in the state of understanding. "If ye shall ask anything of the Father, he will give it you in my name."

But when the spiritual source is lost sight of and man flounders in the darkness of sense substance he strives to lay up in barns and storehouses the things of earth, and in so doing he is not careful to see to it that his brother man does not lack. Generations of this greed for and acquisition of the things of the world of sense have led to unequal division of the visible supply. Some have acquired superabundance and others have been left with nothing. Looking upon this lack, man has come to say "There is poverty." The image of lack has been held in mind until it has generated in human consciousness a secondary causing factor, known as poverty and want. Men have come to believe that riches and plenty on the one hand and poverty and lack on the other are somehow interwoven in divine providence. This belief has been taught to them and ground into their very lives by hard experience.

But we know that poverty is a human belief like disease, and that its only permanent cure is in the realization of its nothingness. When it is dissolved in one's consciousness and the omnipresence

d abundance of Spirit substance are let into the ind, great and rapid transformations frequently ke place in one's affairs. Spirit substance is a mighty agnet that draws through invisible channels the ings needed by the one who gives the Spirit sub- nce place in his mind.

Wrong thinking and unwise use of the powers soul and body by the human ego brought discord o his members, and witnessing the effect of this scord in his body, he called it sickness and disease. us the idea of sickness and disease imaged in the nsciousness becomes another secondary cause that ntally has fastened itself upon the entire race.

When these secondary causes became so violent to disintegrate the bodily members, man looked on the result and called it death. Thus death be- ne another destructive mental image, the genera- n of which in the race consciousness has slain its lions.

So in dealing with ideas we must take these sec- dary causes, these negative beliefs, into considera- n and by understanding and spiritual discipline t them out of consciousness; this casting out is t of the great regenerative process taught and monstrated by Jesus. "If any man would come er me, let him deny himself, and take up his ss, and follow me" means to deny one's person- y, cross out one's limitations, and affirm one's ine sonship, as did the Master.

*Continue stedfastly in prayer, watching therein with thanksgiving.*—COLOSSIANS

# *Freedom from Illness*

CHARLES H. MATTERN

WHERE CAN I find freedom from illness an suffering? What is this Truth which re generates mind and body? What must do to be healed? How can I lay hold on the healin power of the Christ Spirit?

He who can ask these questions with heartfel sincerity is on the road to complete recovery no mat ter what the nature of his illness may be. It is th first step and may be very easily the most importan step toward perfect health. The scientist tells us tha the most difficult solutions of physics come abou through properly posing the problem, knowing wha course to take. When we decide to lay hold on th Christ's healing power we have properly set th stage for our complete healing.

Let us suppose that up to now we have bee searching for something outside us to free us fror suffering; but to no avail. Then let us turn to th power within, where true healing lies. In order t effect a complete healing the initial cause of th disease must be discovered. This cause will be th negative aspect of our thinking; through our think ing we have given reins to the illness in us. Onc the belief that disease has power over us has bee eliminated the sure and swift process of healin begins.

When the Carpenter of Nazareth said, "Th words that I have spoken unto you are spirit, an

e life," He meant just that. Jesus spoke in no uncertain terms when He said, "If ye abide in me, and y words abide in you, ask whatsoever ye will, and shall be done unto you." We believe that Jesus ever used the term "perhaps." His promises of reeneration to the sick were sure and positive. These me promises have been tested and have been ound to be the Truth that frees us from illnesses every description.

Man is more than a bundle of physiological functons. There is within him a creative energy that goes to mold the physical side of his make-up. We now this energy to be Spirit, and we further know at when man's soul is opened to the Christ coniousness; all things are made right. Spirit is the timate in our being. Spirit is the real "we." hrough it the physical body responds to the ideas health. Thus it becomes necessary when material ds fail to heal that we turn through our spirit to od. "With God all things are possible."

The regeneration of the body begins the moent we grasp the truth of the Christ Spirit's power heal. This recognition of healing power very ten requires a great deal of effort. A persistent ness does tend to fill the mind with an array of gative thoughts. Fear, doubt, failure thoughts seem dominate our very being. They are the cobwebs spirit and the assassins of life. As a matter of ct, they are a perverse faith in the power of the ness. As long as we harbor them they do their structive work. This being the case, why then har- r them one moment longer?

The most effective method of sweeping aside a

negative attitude is to relax, let go, and let God ta over. In prayer and silent meditation let us ask Hi for His loving guidance as we begin our demonstr tion of perfect health. Let us invite the Christ enter our heart. His presence will bolster our outloo The gloom will slip away and in its place will co the faith that overcomes all obstacles. It is a go idea to lay hold of a powerful affirmation for perfe health: "The Spirit of Christ quickens me, and am made whole and sound." "In God I live, mov and have my being, and therefore I am His perfe child." "The Christ abides in me, and I am fre from all ills." "My faith in the Christ's power heal makes me whole."

We must make this affirmation a veritable pa of our life. In spite of any appearances to the co trary, the affirmation is in reality the Truth th makes us free from all adversity, and this Truth w make itself manifest in the physical body. The Tru statement opens the channel between man and Go thus allowing God's blessings to pour forth in man's life. It invites the healing presence of t Christ. At many of His healings Jesus asked t afflicted; "Believe ye that I am able to do this and when they answered, "Yea, Lord," they we made whole. We too must become receptive to Go healing power by constantly affirming the Tru for ourselves. The affirmation nourishes the musta seed of faith and brings us into a closer relationsh with our heavenly Father.

Some time ago a friend of mine suffered a qu serious spinal injury. In spite of the finest medi attention the injury became steadily worse until t

doctors despaired of his recovery. They told him he would soon become a helpless invalid. On the advice of some friends he turned to spiritual healing. His first step was to make a Truth statement part of himself. He instituted periods of prayer and meditation. During the demonstration he saw himself as perfect in body. In the course of a few months the spinal injury had disappeared. Today this friend is well and strong, without a trace of his former affliction.

Another powerful avenue to perfect health is learning to read and study the Bible. The books of Matthew, Mark, Luke, and John contain the wonderous healing words of the lowly Carpenter: "The words that I have spoken unto you are spirit, and are life." His words are balm to soul. They quicken and stimulate us to respond to His great love. His words overshadow our doubts and fears. They are like a beacon light showing us the safe channel through which to sail our ship of perfect health.

And as we study the healing statements of Jesus let us know that His words have not lost one iota of power. The Christ presence is here and now in you and working through you. Perfect health is a certainty for you. The Christ does not fail to heal when we call upon Him. These are not idle words, but tested and meaningful words.

We must learn to pray and to meditate. To pray is not to beg God that He change His mind about things. God wills our highest good even before we pray. Thus when we pray for perfect health let us know that He is willing our perfect health and that it is but up to us to accept this gift. We have a spiritual identity with God and in prayer the spirit within

us draws on this gift which He has already decreed. When we pray we must realize our freedom from illness in our spirit. In spirit there can be no limitation, and we cannot be bound with the burden of illness. The spiritual energy that we gain through communion with the Father goes on to mold the material and physical side of our being. Prayer is by far the greatest force in the world because its power is fostered by the very laws that keep the universe in order.

Meditation is most essential to any demonstration. It keeps the mind stayed on God. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*" Meditating is thinking positively along some line of thought; and we must make this line of thought perfect health and an acknowledgment of God's power to heal. The mind is kept in a firm and positive attitude, free from all negative ideas. In our periods of meditation it is a good idea to have our chosen affirmation before us. Let us dwell on the powerful, healing words of Truth. In silent thought we must know that these words are the Truth for us. Let us meditate upon the loving presence of the Christ. "Through Him are we made whole."

In seeking freedom from illness we must use wisdom. Let us not try to rush things. Our principle task is to be receptive to His power. All spiritual life is growth and inner quickening. If you believe the illness to be persisting on its own, busy yourself with little tasks outside the periods set for prayer and meditation. This is one way of relieving the strain and stress. Soon you will feel much better and will discover a spirit of prayer dwelling within you.

will make itself felt during all your waking hours, nd it will not be a rushed and worried prayer. Inead you will find deep within yourself a calm, rene feeling of absolute safety.

The regeneration of the physical body is a growg feeling that all is well. This is not to be thought as autosuggestion but as the Christ power accomishing a permanent healing. The leper knew. The an of the palsy picked up his own bed and walked vay. Yes, there comes an awareness that we are ing healed beautifully.

This feeling of the Christ power is true spiritual derstanding. You are realizing that you and the ther are one. It is the at-one-ment with God. You e claiming your rightful heritage of perfect health. rough the Christ power the illness is dissolving o a nothingness. God's will is being done in your e.

Spiritual healing is not something new. It was covered almost as soon as man began to contemte the power of God. It was Jesus who brought great truth of spiritual healing to full flower. om the time of Jesus down to the present day, oughout the ages, men have tested it and found o work beautifully. Today spiritual healing is a ognized method of curing all ills.

There may be discouragement and setbacks along way. In a moment of discouragement turn to d. He is your strength and your courage. God is r confidence and your faith. Make yourself steady confident in Him and let His great healing ver flow through you.

If you become bewildered and lost on the way;

turn again to God and He will be your vision an the Christ your light. God will turn your bewilder ment into perfect understanding.

If there comes a moment of bodily pain and dis comfort turn again to God. In quiet communio with Him your body will be blessed with a ne vitality and you will be at peace in every part. Ever cell of your body will respond to His great love.

Remember nothing is too good to be true. Whe man sows according to God's laws he will most ce tainly reap according to God's perfect laws. You perfect health is assured. Your demonstration ca no more fail than can the laws guiding the plane in their courses. God's law for you is perfection i every cell.

Let us say with David;

"He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper."

Yes, God neither slumbers nor sleeps. He is a ways present.

Our heavenly Father understands our most fini problem. No matter what the problem, God has th solution. "Ye shall seek me, and find me, when y shall search for me with all your heart." Let u make known our desire for perfect health. He wi hear and answer.

*All I have seen teaches me to trust the Creator for all I have not seen.*—EMERSON

# *Are You Gaining Favor with God?*

KATHRYN SANDERS RIEDER

HAVE YOU EVER thought of seeking God's favor as a way of living? One man envied his friend his sunny confidence in God's favor. While this friend was never discouraged for long, no matter what happened, this man struggled with definitions of God. He could not understand God to his own satisfaction. He could not in honesty accept all the teachings of theology as he understood them. Yet he had been reared in a religious home, and he knew many of the values he was missing.

Finally the confident friend made a comment. "Well, you have studied all the major philosophies of the world; you have tried living as if religion did not exist. Have you found a better way of living than you read about in the Bible?"

"No, I haven't," the man admitted thoughtfully. "I still find it the most satisfying and the highest ideal."

The friend nodded as if he had expected this reply. "Then, why not stop trying to define things. Start living on what you know about God and all He means to you. Religion isn't meant for intellectual speculation as much as it is meant for living. Try it."

He went on persuasively to explain it as he saw it. You might be a business success, you might have money, the best house in town, a circle of friends that admire you, you might be a model of fashion and beauty and still find the whole thing very flat.

"The thing that interests me and anchors my attention is something very simple: Am I gaining favor with God? Long ago I stopped trying to define God and started using what I felt I knew about Him to build a life on lines approved by Him. My conception of Him grew with my maturing experience. I no longer worry about what some person thinks of me and I no longer try to fool others with excuses. I am too busy trying to gain favor with God. I want Him to approve of me. It keeps me thinking, trying, and it rules out a lot of selfishness. I am more receptive to new ideas because I am not committed to a single inflexible way. I feel no need to defend some position to the end. I change from it quickly if I see that I gain favor with God by doing so. After all, isn't that what counts?"

The man admitted that a practical use of his understanding was of more value to him than mere scholarly speculation.

Are you living in such a way as to win and hold God's favor? Long ago men were given the Ten Commandments to show them how they could live without sin. Today we see many people trying to break these commandments and instead breaking themselves. Jesus said: "Thou shalt love the Lord Thy God with all thy heart, with all thy soul, and with all thy mind. This is the great and first commandment."

If we love God and all that His name means we shall want to gain His favor, for outside of it we can never know peace. God's favor does not leave out material needs and blessings, but it subordinates them so that they may serve us and we no longer

serve them. It does not leave us without ambition; rather it gives us more, since if we are gaining God's favor we shall want to use the ability He has given us.

A great novelist once said that her only advice to writers, other than faithful work, is "Keep close to God." Certainly she had this sense of wanting most of all to gain God's favor through writing and living in the way He approves.

All through the Bible we are told of men who were great because they sought to be in God's favor. Jesus was described warmly as growing in favor with God and man.

Are we gaining God's favor in our mental approach? We live in our thoughts. We act on the basis of what we think. We experience happiness through our thoughts about things. No circumstance can make some people happy; everything seems a cause of happiness to others. Does God want us to be gloomy, fearful, always belittling ourselves? At times we are our own harshest critics. Others may not see us as exactly outstanding, but they are often more generous in their opinions than we are. To them we look like useful, well-meaning people who could accomplish a good deal if we would just apply ourselves.

Should we not gain favor with God if we saw ourselves as a marvelous instrument of intelligence, with power to live a happy, successful life—at the level best suited to our nature—by giving more thought to what we can make of the talents given us? We know we never develop more than a fraction of the ability we have, and we do not need to. One

teacher said that he wanted to know something about everything and everything about something. It made his life interesting as he observed the intelligence at work all around him. He carried his questing, inquiring attitude wherever he went, and he was never bored.

Are you gaining God's favor in your work? If not, can the reason lie in your leisure pursuits? One woman made it a habit to close each day with an hour's study. If there were guests in the home she excused herself at eleven o'clock, saying, "I have some studying to do." Her formal schooling was only average, but through her own study she became a writer, an editor. She mastered Greek, wrote Bible commentaries for ministers and became something of an authority on the Bible.

Once when her little niece announced that she intended to stop going to Sunday school because she "knew everything in the Bible" this woman enabled her to see the humor of her remark by her quiet reply: "Well that is remarkable. The greatest scholars in the world don't know that."

She was a living example of what the proper use of some leisure time could mean. Yet her life was never without heavy responsibilities, which she met through matter-of-fact hard work.

Are you gaining God's favor in your leisure pursuits—books, movies, radio, entertainment? What effect do they have on you? Do they leave you refreshed, happier, able to do better work, be more patient with those around you? Do they build up your body? We need some entertainment that is light and distracting, but too much of it is like eating

otton candy when our whole being cries out for nore nourishing food.

At times we need silence, when we can invite our wn thoughts and think of ways in which to handle ur problems better. To think the day over before it omes is often to solve many of the problems in dvance. Think of your leisure—is it gaining you avor with God? If not, are you satisfied with it? esus loved the hills and the sea. Someone has said hat He instituted the first Sunday-school picnic! We now that refreshing, restoring recreation is a way of aining favor with God.

What can we do today to gain favor with God? Ve know that we can begin to live successfully at ny minute. Can we apply ourselves a little more iligently to the work we must do? Can we refuse give worry and bitterness a place in our mind as e begin to seek God's favor? Can we give up too uch dependence on what people think and be more oncerned with what God sees in our heart and ind? We know that our thoughts come out in our cial expression, in good and bad posture. Our hole effect on other people, as well as our general ealth, may be buoyed up by thoughts that find vor with God.

A woman who had had many hardships in her e once said: "Christ had to carry His cross. Cerinly I can carry mine." She did carry it and dismiss She was thankful for everything she had that was od. Each day she recounted her reasons for gratide until hardships were blotted out and even made reason for continued useful activity. Others of her e might drop into rocking chairs to grow old there.

As it was, she retained health and activity that wa unusual for her age. She blessed many persons les fortunate than she. She gave new courage and hop to far younger people, spurring them on to try harde because of her example. She never knew this, bu others marveled at her and decided that they had qui too soon.

As we begin to act to gain God's favor in ou life, the evidence will appear. The materials an energy we have will go a little further, bring a littl more joy. We shall lose the sense of aimlessness i living that pursues so many. We shall be willing t succeed in the measure that it is God's will for us "This or something better" can be our intention while we watch with a keen mind to see what aim and values win God's favor. As we continue we shal begin to find abilities we did not know we had. I setbacks come they too will be met and accepted i a way to gain His favor. Whatever we may face there is hope and restoration if we keep asking a we seek to solve our problem, "Am I gaining favo with God?"

## Prayer for Light

*God, give me light that I may see*
*The good where it seems not to be;*
*That I may find beneath man's sin*
*The Christlike spark that lies within,*
*God, give me light.*

—JULIA H. RICKER

# *The End of Words*

MARY LOUISE KUPFERLE

A FORCEFUL illustration of the awakening of man from the disturbance of "words" of the reasoning, human intellect into the quiet acceptance of his divinity is given in the Book of Job. There is set forth all the mental agony and physical suffering and torture of one who "worshipped" God yet believed in both good and evil, in both perfection and imperfection, in both love and fear. There we see the man Job brought so low that his recovery seems impossible, we see him so forsaken and forlorn that joy and contentment seem forever lost, so despairing and bitter that any thought of a new birth of faith and love seems a mockery.

There are times when you and I feel much the same, times when we are too deep in negation and suffering, deep in mental and physical despair, so deep in the fold of darkness that we have no faith in the Truth we once believed could light us through all trials and problems. Indeed the protests of Job might be our very own!

"Let the day perish wherein I was born . . .
"Wherefore is light given to him that is in misery . . .
"For the thing which I fear cometh upon me."
"Oh . . . that God would grant *me* the thing that I long for! . . .
"What is mine end that I should be patient?"
"I will complain in the bitterness of my soul."
"The just, the perfect man is a laughing-stock."
"Mine adversary sharpeneth his eyes upon me."

"I would know the words which he [God] would answer me,
And understand what he would say unto me."
"When I looked for good, then evil came;
And when I waited for light, there came darkness."

Just as a rebirth was necessary within Job, it is necessary within all of us, a rebirth or revelation of the Christ existing within. However this rebirth does not demand battle any more than light demands battle with darkness. The only war that can rage within us is one on the personal and human plane, a war between the dual appearances that are our own invention, that we have named "real," a warring between self-justification and self-condemnation, self-knowledge and self-ignorance.

No matter what the seeming affliction or difficulty, the Christ of God, our true self, remains quietly ready to speak the word of Truth, but it can be heard only when the contention and criticism and condemnation of the personal self are stilled, only when the much talking and arguing of the reasoning mind are quiet. The method of the limited intellect is always duality. The method of the Christ of God is forever oneness with All-Good.

In addressing the multitudes the man Jesus spoke not from the human intellect but from the wisdom of the Christ within Him. However dealing with persons who He knew desired to reason things out it was necessary to present the Father's message in parables, which spoke of both the "good" man and the "evil" man. This was the only language His followers could at that time understand. "These things have I spoken unto you in dark sayings [para

bles]: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father."

In the actual healing and blessing, the actual performance of the Father's works, there was never a time when He explained rationally how the actual manifestation took place, by what means, method, process, and so forth. Hence the name "miracle," which the intellect gives to something out of the ordinary, beyond human understanding, to those events which in the kingdom of heaven, in the Christ consciousness, are natural and normal. The Way-Shower only said very simply, "I have yet many things to say unto you, but ye cannot bear them now."

If we today allow the unenlightened reasoning mind to have dominion over our mind, body, and affairs, it will ever report hosts of falsehoods, it will ever tell us that we have an ache or a pain or a disability because of something we did or did not do, that we are in a personal or financial difficulty because of something we did or did not do, that we are unhappy or frustrated or emotionally upset because of something we did or did not do. Contention and argument, reasoning and rationalizing are not the method the Master approved of. In the very midst of the incurable He saw perfect health! In the very midst of lack He knew supply! In the very midst of sorrow He beheld joy! Strength and abundance and blessings were manifested that could be neither explained nor denied by any amount of human reasoning.

Without argument we accept as a natural and

easy process the transformation of a seed into a glorious flower, the growth of an acorn into a towering oak, the production of beautiful fruits and vegetables and grain. Yet how difficult by means of argument we make the acceptance of the Christ of God within ourselves. "Be still and know!" "Is it not written in your law, I said, Ye are gods?" "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Be still, and know."

With the teachings of the prophets of the ages and of the Son of man so full of these wonderful truths, let us open our eyes to the truth that the reasoning mind is not the testing ground for the Truth of Being. Rather it is the Christ of God within!

Right now what is it, beloved, that reason is telling you is impossible or partially possible to you in connection with your health or supply or happiness? It matters not, for you can turn to your Christ consciousness within the heart of you for the answer to your desire! This is the real proving ground. This is where you will be told of the promises of the Father and the Son and their real meaning, of your true identity, of the real truth about your mind and soul and body, the real truth about their original creation in the image and after the likeness of your loving Father! This does matter, for this is the Truth of all truths, the way of all ways, the light of all lights!

Listen, drink in, become absorbed mind and heart in the importance of the Christ of God within you. This is you! You without limitation, the natural wholesome you, filled with the well-being of divine

assurance! "Be still, and know." Acknowledge now only this one voice which is ready and willing and eager to speak quietly and firmly yet joyously and rapturously within! Hear it call to you now, beloved: "Blessed art thou, Christ son of God!"

When Job was deepest in the throes of despair, overwhelmed apparently by intellectual criticism, condemnation, resentment, and bitterness, when his body seemed to fail under the terrible onslaughts of vile and impure appearances, even then the Christ of God within him was awakening, beginning to shine within his soul. Amid days and nights when his thoughts turned to and fro, from evil to good and back again, even within this gigantic host of dual beliefs, a few wonderful, quiet, words of Truth were clearing the way for his eventual full acceptance of the one power. Listen!

And thou shalt know that thy tent [dwelling] is in peace;
And thou shalt visit thy fold, and shalt miss nothing."
Behold, God will not cast away a perfect man . . .
He will yet fill thy mouth with laughter,
And thy lips with shouting."
Though there be darkness, it shall be as the morning."
And *thy* life shall be clearer than the noonday . . .
And thou shalt be secure, because there is hope;
Yea, thou shalt search *about thee,* and shalt take thy rest in safety."
Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thy heart.
If thou return to the Almighty, thou shalt be built up . . .
And the Almighty will be thy treasure,
And precious silver unto thee.
For then shalt thou delight thyself in the Almighty,

And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him, and he will hear thee:
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways."

So the light did begin to shine upon Job's way, even as "the words of Job are ended," the intellect silenced, the Christ allowed to speak. No matter how great the multitude of reasonings, how small the word of Truth, today we too must silence the multitude and accept the one word, for this is the word of God which will tell us all things and prove all things.

Above and beyond the limitations of the human intellect, above and beyond all appearances of negative reason, above and beyond what anything, anyone, or any seeming condition would report to us in terms of the physical senses, let us stand firm in our faith in the Christ of God within us, the self that the Father in the very beginning decked with excellency and dignity, with honor and majesty befitting the sons of God.

Then with Job we shall understand the Lord of our being, we shall know that its holy purpose cannot be restrained, and we shall say with him:

"Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee."

The acknowledged Christ mastery within him then "turned the captivity of Job" from the appearance of evil to the blessings of light. And when he

"prayed for his friends" (conscious and subconscious thought) he was given "twice as much as he had before." Therefore may our words be ended so that we now can accept the Christ consciousness and our oneness with the Father, which is our heritage. Truly we shall behold the king of our life in all His glory ascending to the throne of complete and perfect dominion in our mind, body, and affairs!

## SING!

*Vivian Laramore Rader*

Sing through my lips, O love divine!
  Shine through the lines I write!
Swift as the flow of the wind in the pine,
  Bring to my words delight!

Lend me the strength of quiet things,
  Stars and the steadfast trees.
Add to the message that wisdom brings
  The peacefulness of these.

Then will my eager thoughts combine
  Grace with serenity.
One with the source of love divine,
  Truth will envelop me.

Quicken my words that would enshrine
  All that the heart reveres.
Sing through my lips, O love divine,
  Sing till the whole world hears!

# *Above the Mist*

KATHLEEN W. WELCH

*And the Spirit of God moved upon the face of the waters. And God said Let there be light: and there was light.*

A FEW YEARS AGO, while living in southern Oregon, I was privileged to see a sight that I shall never forget. One morning some friends and I made an early start and drove many miles up a winding road lined on both sides with beautiful tall pine trees. Down in the valley there had been a heavy mist, but as we climbed, the air became clearer and clearer and the rays of the bright morning sun slanted across the trees, bringing out the lovely lights and shadows in bold relief. Up, up we drove, the light and color becoming more intense every moment until, many hundred feet above sea level, we drove around a corner into full view of beautiful Crater Lake. Never have I seen such peaceful loveliness.

This lake, as its name implies, occupies the crater of a once active volcano. The surface of the lake is many hundred feet below the crater rim, so that one standing on the stone walk along the crater's edge looks down rocky, precipitous walls to the water far below. It was perfectly clear and as still as glass, but we were told by the ranger on duty that it was the great depth of the lake that gave it its deep blue color. Around the edge of the water there was a band of blue-green like the ones one sees in a

peacock's tail. This band also was visible at the water line of the small island situated out in the lake. The whole picture was one of clear, intense color contrasts and gave one a feeling of deep peace.

As I gazed out over all this loveliness, I thought: Down there in the valley is a heavy, gray mist, damp and chilly, but here, above the mist, what beauty and uplift of spirit! And what a lesson in living for those wise enough to see. That mist down there doesn't mean anything really. The sun is dissolving it right now. It is always a fluid, transient, changeable thing. But this peaceful beauty up here is symbolic of the eternal verities; of those satisfying, comfort- and strength-filled truths that are changeless and dependable.

So it is with life and its problems. These problems and troubles seem very real, at times discouragingly so. But are they? Or are they misty things that may be dissolved by right thinking and right praying? Recently I found myself in the position of having to solve a troublesome problem. I worked hard mentally, going over all the affirmations of truth that I thought would fit the case. I also spent a good deal of time wondering why this particular problem had to be met at all and trying to figure out in what way I had failed in my understanding.

Needless to say, I got nowhere and was working myself into a fine mood of discouragement and self-accusation when this thought came: "If this trouble is no part of God's plan for me; if it is an unreality, that is, no part of God's creation, then it can only be an illusion, a mist; and how can I possibly get anywhere fighting a mist?" My thoughts went back

to that misty morning in Oregon. If the driver of the car had felt personally responsible for dissolving that mist and had got out of the car and had worked hard trying to sweep it aside with his arms, how silly and futile it would have seemed. No amount of strength or toil would have dissolved it. Instead what did we do? We went higher up and rose above it leaving the sun to take care of it.

There is a fable about a dispute between the sun and the wind. Looking down upon a man bundled up in a heavy overcoat, the sun said he could make the man remove his overcoat quicker than the wind could. The wind replied that he could blow it off the man in no time at all. The wind blew and blustered around the man, trying to tear the coat from his shoulders. But the more the wind blew, the tighter the man clutched his cloak to him. Finally the wind had to give up in despair. Then the sun came out and shone upon the man, its warm rays penetrating right through the coat, until the man took it off with a sigh of relief.

"Agree with thine adversary quickly," said the wise Jesus. A habit that will not leave us for our fiercest wrestling, can have no hold upon us when with the help of divine love, we rise into a higher spiritual atmosphere, surrendering the habit to the warmth of God's love. The only possible way to solve our problems satisfactorily is to rise above them in consciousness and look down upon them, as it were. From this higher level, with all anxious thought, self-condemnation, fear, and worry left behind, we see our troubles for what they really are—misty, unreal products of mistaken thinking. One of

the most powerful prayers I know and one that I try to remember to use frequently is this: "Father, please change that in my consciousness which needs to be changed." Then I go about my work with a silent "I can of myself do nothing. Father, You take care of it for me; then it will be done wisely, beautifully, and satisfactorily."

Don't fight your troubles. Don't work hard with a sense of strain to overcome bad habits. It will never be accomplished in this way. Relax and allow the warmth of God's love to shine into your consciousness; then you will find yourself receiving guidance, inspiration, and wisdom that will lead you gently out of the mist into the clear light of harmonious living again. If the results you desire do not immediately appear, do not become discouraged. The moment you consciously turn to God for help in quietness and confidence, you have put into action the harmonizing power of Spirit. Feel it and continue to feel it as actively dissolving the trouble. Another good affirmation is "The mind in which man lives and moves and has his being is ceaseless, active God presence, man's infinite protection."

And give thanks! There is nothing that will dissolve "mist" as quickly as gratitude. Feel God's active presence in the situation and give thanks to His presence that the mist is already dissolved, because you know that it cannot remain in the radius of Spirit's warm rays. There is no negative condition that you cannot love and praise and thank yourself out of. The words "I thank You, Father!" are magic words. If the mist is poor health, say frequently, "God, I thank You for Your everpresent, radiant,

free-flowing life and well-being expressed through me, Your image." If the mist is financial worries, say, "God, I thank You for Your abundant, unlimited, unconditioned, free-flowing wealth. I thank You for the rich ideas with which You are filling my consciousness and for the awareness of this wealth which You are now sending me." If the trouble is your relations with others, say, "I thank You, Father, that Your indwelling Christ abides within every man, woman, and child. This Christ within me sees, respects, and reveres the same presence within ———. *(Name the person or persons with whom you are having difficulty.)* I am not concerned with any lesser being. As I wish those with whom I associate to see the best and highest in me, so I now choose to see the best and highest in others, and I know that this 'seeing with the inner eye' will be outpictured in my world as better conditions and a more loving relationship, because it will be the working out of spiritual law—and God never fails!"

It is impossible to remain in the midst and be giving thanks at the same time. A feeling of gratitude to God immediately raises our consciousness to a higher level. The important thing is for us to remain on the mountaintop until we feel the rays of divine love shining into our consciousness, awakening, cleansing, and enlightening, because then we shall take that awareness with us when we return to the valley, and we shall find that the mist has all disappeared and that where we thought there was discord there is now harmony.

Every time we rise from the limited human consciousness of the world (the mist) to the unlimited

ideas of Spirit (the mountaintop) we improve our understanding of God and His laws, and each time we deepen the channels through which good flows to us from the universal source. There are no problems in Divine Mind; only growth, more light, deeper insight and understanding. Up there on the mountaintop are beauties and blessings unguessed by those who dwell in the mist: deep inner feelings of joy and peace and love for our fellow men and a close sense of companionship with our heavenly Father and His ever-present Christ. The Father has decreed, "Let there be light," and we surrender our problems, fears, and doubts and allow this light to shine and dissolve all the mist of mistaken thinking in our mind and heart.

"You do not have to fight, you do not have to strive; you only have to know."

*Dear Father, help us to come up out of the mist into the sunlight of Thy love, surrendering all our troubles to Thee to be dissolved. Help us loosen our tensions and confusions and just "let" Thy love shine into difficult situations, knowing that in Thy light we shall see light. Help us to retain this awareness of Thy loving and powerful presence in the valleys of life as well as upon the mountaintops. In the name of our indwelling Christ, amen.*

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JEHOVAH SAID: *Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness*

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# *The Truth Shall Make You Free*

## PROSPERITY

L. STEVENS HATFIELD

PROSPERITY GOES with one who has a prosperity consciousness. Students of Truth find that when they bless their finances they cause them to multiply and increase. When we are appreciative and grateful we attract all good to us. By being grateful for small things we open the way for big things to be manifested. Realizing that our wealth is from God we keep ourselves identified with Him and remain an open and receptive channel for His supply. We cannot know lack when we know in our heart that we are a child of God and have access to our Father's wealth.

Prosperity comes to us from many directions but it all comes from one source, God. To acknowledge Him and to depend upon Him for supply means that our source of prosperity will never be limited or exhausted.

If you desire greater prosperity increase your consciousness of omnipresent abundance. If you wish more money open your consciousness to the perpetual inflow and outflow of substance and you will be truly prospered. Every permanent increase in your affairs must begin in your mind. Praise and give thanks for the plenty visible and invisible that you feel and see everywhere. Praise and thanksgiving keep the heart joyful and expectant and the way open for ever-increasing substance.

Practice seeing plenty everywhere in the world bout you. Praise and give thanks for the abundance hat surrounds you and for the knowledge that enbles you to appropriate all that you need and desire or a happy, joy-filled, peaceful life. Always think of God as the source of your supply. There are many hannels through which your good can come to you, ach one having its source in God's rich storehouse f abundance.

The first step in the attainment of prosperity is o have the right attitude of mind and heart toward vealth. Prosperity is the presence of God, just as fe and health and strength and love are the presnce of God. Identifying prosperity with God, we now that it is omnipresent and omniactive. Seeing hat it is present everywhere at all times and always ctive, we need not go from place to place hunting or it. We can find it within our own being, our own hind, as rich ideas.

True prosperity adds to the richness of the whole arth. We should not think of it entirely in terms of honey. We should fill our consciousness with houghts of God's unfailing bounty, give thanks for his infinite supply, fill our mind so full of abunance that all thoughts of lack are crowded out. The ches of the Christ kingdom are within us and about s. True prosperity is the possession of a rich spirit, continually increasing consciousness of oneness ith God.

Look beyond the seeming negative appearance of ck and behold God's blessing of plenty coming to manifestation in your life and affairs. Whatever ou need today, hold the promise of its fulfillment

in your mind. Give yourself joyously to the acceptance of it. There is no absence of God's substance anywhere. Nothing will be lacking in your life and world when you know God as your supply for every need.

Prosperity is ours by divine right. We are God's children endowed with all His divine gifts and it is His will that we have an abundance of every good thing in infinite degree. When we desire a greater manifestation of prosperity our first step is to give thanks that it is established for us now. We bless what we already have and see it quickened and increased.

It has become habitual to think of prosperity in terms of material riches, but we should pause now and then to take stock of God's spiritual riches, which come to us in the form of new ideas, deeper love, peace of mind, strength of character, and radiant joy in His holy presence. We must cease thinking of ourselves as lacking in any thing and begin to think of ourselves as persons with unlimited opportunities and unrestricted capacities. We must give thanks that God is our supply and that His Spirit is is ever with us, ready and willing to fill our every need.

In striving to gain a larger understanding of prosperity we should realize that God's universe holds unlimited good for us. It is not true that some must go without so that others may have more. God is not a God of lack. His supply is inexhaustible and unfailing. His abundance is never withheld when we turn to Him in faith, believing. Our part is to keep the channel of our mind and heart open to receive

the outpouring of His good. His supply of good for us includes the right use of our talents and abilities and a work where we can give happy service and receive richly in return. It includes a wealth of ideas and inspiration which when rightly used will give us rich fulfillment in every part of our life. Our possibilities and capabilities are as unlimited as God Himself.

God is a God of abundance. Everything in the world of nature bears witness to this truth. The continual flow of mighty rivers, the multiplicity of seeds, and the abundance of rain and snow are rich gifts that give promise of enduring plenty that enriches our body, our mind, and our affairs and encourages us to look for and expect abundance to manifest itself according to our needs.

In order to be prosperous and successful we must wipe from our mind all belief in lack and failure. We must perceive the truth of our eternal prosperity in Spirit. We must see ourselves in the midst of success, we must realize that prosperity is our natural state. Prosperity flows to us and becomes manifest for us when we exercise a real faith in God and His all-providing substance. True and abundant prosperity is our heritage as children of God, it is ours when we turn to Him for the fulfillment of all our needs.

If you have felt lack in any phase of your life begin now to acknowledge God as the source of all your supply and see how quickly He will begin to pour out His rich blessings upon you. If the money you have on hand seems insufficient to meet your immediate need direct your attention to the inspiring

truth that God substance is always at hand. God is your instant, constant, and abundant supply. Bless what you have, give thanks for plenty to meet your every need and soon you will find that

"The Almighty will be thy treasure,
And precious silver unto thee."

Irrespective of the form or manner in which it comes to you, your supply comes first from God, the infinite source of all supply. God is your provider though He works through human agencies. If you need greater supply, an increase in substance, the Spirit that worked through Christ to provide the loaves and fishes for the five thousand persons will provide for you to the extent that you cease looking to man for it and look to God instead. His wisdom will make all things clear and understandable to you. His Spirit will guide you and direct you in the way that you should go. It is impossible to separate prosperity from service or service from prosperity. The value of all service lies in the spirit in which you serve and not in the importance or magnitude of the service. Even the lowliest task or deed is made holy, joyous, and prosperous when it is filled with love. Turn to God for your supply He will provide you with all that you need. Give thanks for this realization, know that all that you need, all that you desire will be given you in abundance by Him. Give thanks for that abundance now and receive it in overflowing measure.

Freedom from fear and lack is established by letting the freeing Spirit of Christ in you open your mind to God's substance all about you. Let His opulent Spirit shine forth in you as your abundan

supply. As you surrender all feeling of lack and yield yourself to God's loving presence you will find inner content, peace of mind, and true prosperity.

Letting God take charge of your affairs does not mean that you are to expect Him to take care of everything for you while you sit still and do nothing. Letting God take charge of your affairs means that you are to look to Him for guidance and direction, that you are to work with His power behind you so that your efforts may produce the desired results. God does not work for you but through you. When you put your affairs in His care and keeping He blesses you with abundant supply in the form of new opportunities, new understanding, new ideas. These ideas when stirred into action and expression will inspire you to perceive your own abilities and to give you an understanding of how to use these abilities so that your receiving capacity may be enlarged. This means your supply for all you need is at hand to make your life full and happy and successful.

God never fails. His rich storehouse is never depleted. His abundant substance is always available when you turn to Him in trust and faith. When you realize and acknowledge that God is the one true source of your supply all thoughts of fear and lack disappear from your mind. God wants us to have abundance; and in this assurance we can pray for supply for every need and it will be manifest in marvelous ways and marvelous measure. God's abundance surrounds us at all times, but if it is to do us any good we must become conscious of it. We must recognize it if it comes to us in the form of money and also if it comes to us in the form of rich ideas or in the form

of greater energy, assurance, wisdom, joy, or love. Whatever form it takes, let us be quick to recognize it as the good that we are seeking.

God is the Spirit of plenty. Affirm your faith in this truth; hold steadfastly to the thought until it becomes a part of your life, then you will see abundance of good become manifest. God's good is lavish, enduring, unchanging, and it is eternally at our command. When we replace our negative and pessimistic thoughts with constructive ideas and right action we shall soon see an increase in our manifest good. Only our doubt, fear, anxiety, and inefficiency keep us from receiving the riches that Spirit has prepared for us. Unless we have faith in abundance we shall have small success in demonstrating it. God has provided us with plenty so that we may never lack any good thing. If we do, it is because we do not have faith in plenty or do not know how to apply the divine law governing the manifestation of plenty.

Some persons hesitate to pray for prosperity; they think that perhaps it is too worldly. They feel money is material and should be earned by "the sweat of the brow." In Truth we do not pray directly for money; we pray rather for an increase of productive ideas. When we open our mind to rich ideas about ourselves and our life we are shown how to increase our good. When we realize that God is our supply and our support we rise out of feelings of lack and attune our mind to the Spirit of plenty only waiting for our acknowledgment. No obstacle can remain in our way when we abide continually in spiritual consciousness.

To get the consciousness of prosperity you must

clear your mind of every belief in lack. In order to be prosperous you must think in terms of prosperity. You must think prosperity even when there are signs of lack all about you. Begin to live in the thought of prosperity and you will soon discover that you are drawing it to you. If you are at the moment apparently lacking in manifest supply you need to gain a greater understanding of the increasing multiplying power of Spirit. Just to recognize that God knows the solution of your problem and is prepared to reveal it to you will quiet your negative thoughts and make you receptive to your good.

A cure for worry about your affairs is activity. Activity and service will bolster your inner confidence and optimism and open the way for your prosperity. Everything worth while that you are prompted to do springs from God-given inspiration whether you recognize it as such or not. The way to happiness, success, and prosperity is to pray often and then act promptly and unquestioningly upon the inspiration you receive from the Father. Direct your attention to the truth that God is your substance. Behold this substance as unlimited, infinitely abundant, plenteous. Your mind and affairs will respond to it, and every condition in your life will be met gloriously.

Faith will carry you to success, supreme faith in yourself, supreme faith in your indwelling Christ Self. The Father is always ready to give you that which you have prepared yourself to receive. The wisdom of God will reveal the way for you to think clearly, to judge rightly, to act wisely and to achieve success. You have a firm foundation for your life when you depend on God's unchanging goodness

and love. As you keep your thought positive to the abundance about you you create an atmosphere of joy, dynamic power, and success.

Whatever the task that is yours to do today, whether it be a trifling routine affair or one affecting the lives of millions of people, be certain that God has provided you with all that you need to perform it successfully and prosperously. Through faith in Him you have power to do it easily and perfectly.

If you would demonstrate greater prosperity fix your attention upon the Christ indwelling in you; then wisdom from above will reveal to you the unlimited opulence of the Christ life and you will be divinely and lavishly supplied with all that you need for your happiness and true success. Through the light of Christ in you you will walk confidently, fearlessly forward, wise in His wisdom, illumined and blessed by His holy presence, filled with His joy and peace and plenty.

"That I may cause those that love me to inherit substance,
And that I may fill their treasuries."

(THE END)

*You may read every verse in the Bible which refers to the Holy Ghost, substituting the words "the whole of Spirit" or "all of the Spirit" and you will find that it does not change the sense of any text, while in many cases it throws light on texts which might otherwise seem obscure.*—JOHN BELL LOWTHIAN

# *Divine Sonship*

R. H. GRENVILLE

I AM A CHILD OF GOD. You are a child of God. These words or their equivalent hold an important place in Truth literature and recur frequently in lessons and affirmations. But what exactly do they mean? What is divine sonship?

Since the idea of divine sonship is the core and essence of Christianity, it is essential that we understand something about it as a working principle. For Truth is meant to be used.

The idea that man is a child or offspring of infinite Spirit did not originate with Jesus. It is one of the first and most definite Scripture statements that man is made in God's image, after His likeness. In proclaiming the Fatherhood of God Jesus was not revealing a new truth but reiterating an old one.

"I am *the* Son of God" declared Jesus, clearly and vigorously proclaiming His sonship. But in no way did He intimate that this relationship to the Father was peculiar to Him alone. He said "my Father," but He also said "your Father"; and when His enemies sought to stone Him for blasphemy He reminded them of their own Scripture: "Is it not written, 'I said ye are gods'?" Adding that this was "scripture that cannot be broken" or, in other words, Scripture incorporated by God into the very fabric of His creation.

A clear perception of the nature of Being is necessary if we are to realize fully what is meant by

divine sonship. Regardless of their human heredity, all men have a common background, a definite relationship in Spirit, and in order to understand this relationship better they must know something of the source from which it stems.

God is all there is. Whatever has form and existence in the natural realm began as an idea in the mind of God and developed out of the substance of Spirit. It does not matter whether we term a thing great or small, animate or inanimate, if it exists at all it is in some essential part of its being divine. This is the foundation of our immortality and the basis of lasting brotherhood.

We are all derived from one divine source. Outer differences notwithstanding, men are of a unity deeper than flesh and more enduring than bone. Races and empires may pass away, but the Spirit of God endureth forever. Out of this kinship can no man be cast even though the sins of Cain were upon his head and every man's hand against him.

We may feel loneliness, but we are never alone. There is an innermost center of our being where we are one with God and through Him with our fellow men. This is why no misunderstanding is beyond solution, no war inevitable.

Taking up an affirmation one day, I repeated the words "I am a child of God," and it struck me clearly and forcibly that if I could realize this single truth I should need to go no further.

Consider it yourself. Lay aside your tasks and problems for a moment and say quietly to yourself, "I am a child of God." Repeat it several times and see if it does not give you a larger conception of

yourself. A child of God is the natural heir to all that his Father has.

God is love and God is our Father. "I am *the* Son of God," declared Jesus, by way of saying, "Behold the perfect manifestation of God in man." It was in this consciousness that He performed His many miracles and prophesied that His followers should do even greater works than He. How could He have made this prophecy concerning unborn generations of men if He had not understood so thoroughly the availability and everlastingness of the Father? The infant Christ lies hidden in the hearts of all men. To the casual glance He may seem no more than any other babe, poor and helpless, wrapped in swaddling clothes. But it is His destiny to grow in favor with God and man until the full stature of Christhood is reached. With Christ stature comes Christ power, but we can attain neither overnight. Nor will the mere acceptance of the fact that we are children of God put Christ power into force for us. Spiritual growth follows sane and reasonable laws, and we develop it in the same way that we develop material skills—by practice and persistence.

What then is the first step? Since we can only begin where we are and with what we have, we must begin to develop a sense of divine sonship here and now. Jesus Himself did so. He did not wait until He had changed His humble trade to something more suitable, or until He had moved to some more progressive and intellectual community. But by developing the Christ faculties inherent in Him from the beginning He glorified the simple carpenter and hallowed His surroundings.

Of course the idea that we are children of God takes some getting used to. There will be times, many times, when we slip back into the old habit track, looking upon ourselves as merely the "sons of men," subject to the yoke of race belief.

To assert our divinity we must practice it continually. If we wait for some moment of quiet and solitude for its realization, it may never come. It must be made part and parcel of our everyday life.

For instance, let us suppose that our problem is one of tolerance. Certain racial and social groups antagonize us, prompting us to be somewhat less than kind. Then we must remind ourselves that we are children of God, heirs to infinite love. How can we possibly be caught in the toils of race error? Our heart overflows with understanding, has compassion and kindness to spare. Persistent affirmations along this line will soon lift us above the barriers caused by race consciousness and we shall come to feel a genuine friendliness toward all persons. Futhermore we shall be a force for healing the inflamed emotions of the race.

On the other hand, if we are among those discriminated against, we must realize our oneness with the Father and through Him our unity with all men. Love unites all things. Hatreds and animosities dissolve before it. Let us claim our heritage of love. Instead of resenting injustices where they appear, let us pour forth healing thoughts of love and unity. In miraculous and moving ways the troubled situation will be healed. If we will only try it, we shall see.

The problems of health and supply are as old as the race itself, and in regard to both Jesus conducted

Himself as a prince of the spiritual realm. Where others saw only the evidence of disease, Jesus beheld the perfection of Spirit, and His faith in it was answered. When the five thousand grew restless with hunger and the disciples suggested He send them away, Jesus replied with complete reliance on the bounty of His Father. In a way these people were God's guests. They were also His children. It was their right to be fed, and Jesus fed them.

Generations of rationalizing have cast a veil over the purpose of the miracles. Some people believe them to have been performed only as proof of Jesus' divinity. If this were so, why did Jesus say, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do"? In all His ministry Jesus never claimed honor for Himself as a man. Jesus performed the miracles in order to reveal to mankind the glory of divine sonship and to inspire men to follow Him in developing it.

"Now are we children of God," said John—not tomorrow, not in some dim and distant future, but now. Yes, even though like the prodigal son we find ourselves eating the husks of limitation in a far country, the truth about our relationship to the Father has never changed. Read once more the beautiful and rewarding story as Jesus told it. It is a challenge and an invitation to us also to say, "I will arise and go to my father"—to that infinite love which even now expects and awaits us.

*Greater is he that is in you than he that is in the world.*—I JOHN

# "A Cup of Cold Water"

GERTRUDE B. SLACK

JESUS GLORIFIED the word water many times in His teachings. He spoke of "living water" and of "still waters" and said that one who gave a cup of cold water in the name of one of His disciples would be blessed.

Water is truly one of the good things of life. It is not actually necessary for the maintenance of life, medical scientists tell us, if the person deprived of water obtains other liquids; but most of us prefer cold water to any other liquid when we are thirsty. The weary, dusty traveler in the desert who strains his eyes in vain for a sight of a waterhole in the sand or the shipwrecked sailor who for days has tasted only salt spray upon his lips, these dream of nothing but sparkling water, clear and cool.

Songs have been composed and poems have been written about the desirability of this precious fluid that we take so much for granted, yet most of us would scorn to give water as a token of friendship or hospitality to a stranger today, when a certain lavishness seems to be the accepted rule. We forget entirely that just as it is true that the gift without the giver is bare, so we may give of our all in that Christly symbol, a cup of cold water.

It may seem a trivial sort of thing, the giving of water as an act of kindness, and it is truly hospitality reduced to its lowest terms—unless it is all one has to give. Then it becomes a case of giving one's all,

and when it is done in the name of the Father it is an act of sublime significance.

Hospitality in Bible times was a simpler thing than it is today. The meal offered to a guest of that day might consist of bread and an onion or a cucumber, we are told, and the most significant meal of all, the Last Supper, was perhaps simply unleavened bread and wine.

Which leads us to the thought that perhaps God is satisfied to receive our best in the line of service whether our talents for service be few or many. It is the giving of our best that is of supreme importance.

We are too often prone to think that what we have to render to God is not good enough. We see people who are blessed with so many talents that we shrink into our corner and tell ourselves that it is better if the gifted ones do the work, forgetting that the man who buried his one talent to preserve it was sternly rebuked for that act.

It is true that there are those who fairly dazzle us with their gifts for speaking, singing, or leading in prayer. But do you not think that the Father is cognizant of a person's lack of talent along this particular line and is equally pleased when such a less gifted Christian gives his or her best in some other way? I do. And what if it is just the giving of a cup of water? Let me answer by giving these lines from a noted English writer, Sir Thomas Noon Talfourd:

" 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame."

A woman who dwells behind the so-called "iron

curtain" in Europe told the story of her work during the cruel days of the last war when her village was overrun by enemy soldiers. A woman delegate to the first assembly of the World Council of Churches at Amsterdam, who heard it, has stirred the hearts of her listeners wherever she has told it since her return to this country.

Anya, as we must call her for her own safety's sake, heard that her village would soon be occupied by enemy troops, and she did what she could to prepare herself. The things she could do seemed pitifully few at first.

Knowing that gas, water, and sewer mains would be immediately disrupted and telephone wires cut, she gathered a supply of candles, matches, and oil for her lantern; and like everyone else who elected to stay in his home, she gathered every morsel of food she could find and hid it away. Then she announced that her home was open to any of the weak and helpless who cared to stay with her. Before the siege ended, many, many months later, she was giving refuge to several elderly women, eight babies whose mothers had simply disappeared, and several small children besides.

It is a saga of faith and high courage, the tale of how she lived during the time her village was occupied after it fell to the enemy. From every side she heard terrible stories of killings, pillage, ravage, and bestial brutality. Even though the ruthless, drunken soldiers often burst into her house unannounced and made themselves thoroughly at home, she and her charges were not harmed.

They were a pitiful little group, with only a scant

morsel of food apiece each day and no medicines, soap, or any of the small luxuries or delicacies so dear to the hearts of the very old and the very young.

What was their most priceless possession during those days? Anya says it was her well of drinking water—without it they could never have survived. She carefully camouflaged it under a brush heap and never went to it except under the cover of darkness. There was not a drop to spare for bathing or for washing clothes. It was far too precious to be used for anything but drinking and cooking. But it became a symbol of hope to all who dwelt within her walls. As long as it was safe they could dare to hope.

That same well is now the site of a statue erected there since the war by the grateful people of the village who survived the dreadful ordeal. The statue shows a group of little children gathered about a woman who is offering them a cup and the inscription on the base of the statue reads: "Whosoever shall give to drink unto one of these little ones a cup of cold water . . . he shall in no wise lose his reward."

So let us not despise the "little things" we can do. A good man in a country church often wished to speak for Christ but when he even thought of doing so his powers of speech would desert him entirely. He was sadly aware that he could never say what was in his heart, so he kept in the background and saw that the church was kept clean and orderly, and before every service there he would draw a pail of fresh water and put it in a prominent place and hang a clean cup beside it. Nobody ever praised him for doing that. In fact, it is doubtful if anyone ever no-

ticed that he did it—until he was gone! On the day his funeral was preached in the little church the pastor noticed that there was no pail of fresh drinking water on the stand and when it came to him that this had been the act of the kindly man who was now gone, he discarded the notes for his sermon and gave instead an extemporaneous eulogy, using the passage of Scripture quoted above. Truly that man had given his all when he gave the cup of cold water.

The cup of water is used as a symbol, and it may stand for many things, the kindly word we do not withhold, the warm handclasp we give to a friend, the word of comfort to the sorrowing, the friendly call we pay the sick and the aged, the "little deed of kindness done"—any of these may represent our cup of cold water.

A young girl in seeking to find some way to earn a girl-scout award hit upon the idea of going to a home for old ladies and reading to them or telling them a story. It seemed like a little thing to her when she planned to do it, but out of it grew an experience that enriched her whole life and made of her an infinitely better person than she might have been had she not given of herself in that fashion.

There is a joy in giving and sharing that can never be found by those who merely go seeking after pleasure or a "thrill" and to give of oneself is the greatest joy of all.

A noted churchman contrasts the difference in Christians by saying that there are those who say, "I am a Christian, but——," and others who say, "Yes, I am a Christian, therefore——." A vast difference!

The true follower of Christ has found something that he or she is desirous of sharing. For the gospel message of faith and hope is not something to be enjoyed to the full in secret, nor can its full joy be extracted if it is hugged jealously to one's bosom in a selfish manner. True blessing can only come as it is shared, and the manner of sharing is not the important thing.

Did the Master send out wise and learned men to impart the Truth to others? Why do you suppose he chose rude fishermen and humble tillers of the soil to spread the good news rather than the highly educated men of that day? Did He not know that the thirst for perfection was in the men He chose and that he looked upon this rather than upon outward finish, learning, and polished manners?

Let us too choose the divine standard by which to develop ourselves and our own small talents, and even though we must begin by giving the humble "cup of cold water" we may know within our inner self that therein lies the germ of greater giving and look forward hopefully to the day when our gift may be worthy of Him whom we desire to serve.

*Who giveth love to all*
*Pays kindness for unkindness, smiles for frowns,*
*And lends new courage to each fainting heart,*
*And strengthens hope and scatters joy abroad.*
*He too is a Redeemer, Son of God.*

—ELLA WHEELER WILCOX

# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 10, March 5, 1950*

UNITY SUBJECT—*The Influence of the Christ Spirit.*

INTERNATIONAL SUBJECT—*Ephesus, a Center of Christian Influence.*—Acts 19:1, 8-10, 18-20; Eph. 4:25-32.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples:

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

18. Many also of them that had believed came, confessing, and declaring their deeds.

19. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of the Lord and prevailed.

25. Wherefore, putting away falsehood, speak ye ruth each one with his neighbor: for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

29. Let no corrupt speech proceed out of your mouth, but such as is good or edifying as the need may be, that it may give grace to them that hear.

30. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

32. And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*The work of righteousness in one is peace; and the effect of righteousness is quietness and confidence without limit.*

The formless and the formed aspects of mind are symbolized by the Jew and the Gentile respectively. In the well-balanced individual both aspects are found. When they are harmoniously united, so that the man passes easily from the formless to the formed in thought and life and vice versa, the result is a life expression conforming to divine law. To the end that the two might be made consciously one in Christ, Paul, the word of Truth, did his life-work among the Gentiles.

All work of transformation is in the nature of building. A chief constructive faculty of conscious-

ness is desire, which is represented in the story of Paul's work by the city of Ephesus. One of the most important cities of the ancient world, Ephesus had a temple to the goddess Diana built about 400 B. C. This great temple, which was standing when Paul visited it was one of the seven wonders of the world, being four times as large as the Parthenon. This temple stood for more than six hundred years until burned and looted by the Goths. Later it was partly restored.

The name Ephesus means "desirable," "appealing," a meaning that may have expressed in an external sense the pride of the citizens in their native city, which had a history covering in all more than twenty centuries. In these facts the lasting nature of desire and its importance to man is symbolized. Without desire life becomes a spiritless expression, purposeless, and lacking in inspiration.

Paul's teaching supplanted desire for the things of sense by desire for spiritual gifts. The fact that his converts brought their books on magic to a common meeting place and burned them publicly proved the power of desire when it is actuated by the Christ Spirit. The effect of this Spirit on those whom it moves to action was to bring them into harmony with the law of constructive thinking. They were moved to put away falsehood and speak only the truth, realizing that they were all members one of another. One in thought and aspirations, they were not permanently angry with one another. Paul admonished them not to harbor resentment overnight but to let any misunderstanding die with the day that saw it brought forth. They were to hold fast to

the good, not giving way to error (the Devil).

The spirit of the Christ transforms the thief into an eager toiler who gives of his substance to relieve want or distress in others. The transformation from self to unselfishness is complete. The effect of Truth on one's words is likewise outstanding. The effect of true words carefully chosen and earnestly spoken is grace that is readily apparent to those who hear them.

The honesty and sincerity of the Christ become evident in the transformed heart. Bitterness, wrath, anger, clamor, and railing fall away, together with malice. Their place is taken by kindness, tenderheartedness, and forgiveness, all carried to perfection of expression, "even as God also in Christ forgave you." Perfection must first be perfection of the thoughts, and the thoughts must be expressed in deeds.

Some persons may continue to be hardened and disobedient and to speak evil of those who are trying to express the Christ. It is better for us to separate ourselves from such persons in order not to allow ourselves to be influenced by negative thoughts. We should hold to our own course regardless of negation in any form.

QUESTIONS

1. Does the well-balanced individual combine the formless and the formed aspects of mind in himself?
2. What is a chief constructive faculty of consciousness? How is it represented in this lesson?
3. How did Paul's teaching deal with desire?
4. How does the spirit of the Christ affect the untoward expressions of the sense mind?
5. What effects become evident in the transformed heart?

6. Should we separate ourselves from those whose thinking and speech are negative, or should we try to convert them to the constructive viewpoint?

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## *Lesson 11, March 12, 1950*

UNITY SUBJECT—*Divine Order Established.*

INTERNATIONAL SUBJECT—*Church Organizatio and Leadership.*—Acts 6:1-6; 20:17, 18, 28; I Co 12:27, 28.

1. Now in these days, when the number of the dis ciples was multiplying, there arose a murmuring of th Grecian Jews against the Hebrews, because their widow were neglected in the daily ministration.

2. And the twelve called the multitude of the disciple unto them, and said, It is not fit that we should forsak the word of God, and serve tables.

3. Look ye out therefore, brethren, from among yo seven men of good report, full of the Spirit and of wisdom whom we may appoint over this business.

4. But we will continue stedfastly in prayer, and in th ministry of the word.

5. And the saying pleased the whole multitude: an they chose Stephen, a man full of faith and of the Hol Spirit, and Philip, and Prochorus, and Nicanor, and Ti mon, and Parmenas, and Nicolaus a proselyte of Antioch

6. Whom they set before the apostles: and wher they had prayed, they laid their hands upon them.

17. And from Miletus he sent to Ephesus, and called t him the elders of the church.

18. And when they were come to him, he said unt them,

Ye yourselves know, from the first day that I set foo in Asia, after what manner I was with you all the time.

28. Take heed unto yourselves, and to all the flock, i which the Holy Spirit hath made you bishops, to feed th church of the Lord which he purchased with his own blood

27. Now ye are the body of Christ, and severally members thereof.

28. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, *divers* kinds of tongues.

GOLDEN TEXT—*Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of Truth.* —II Tim. 2:15.

SILENT PRAYER—*My faculties are established in divine order and work together in harmony.*

In mind analysis the apostles of Jesus represent the faculties. The twelve disciples represent the chief faculties, and these can be concentrated on "the word of God" or principle of Divine Mind. The myriad other faculties (disciples that continued to increase) can be used to advantage performing the humbler kinds of spiritual work (serving tables). The humble helper who serves tables does a necessary and therefore a useful work. Those chosen by the apostles for this work included Stephen, Philip and Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, all good men and true, who no doubt were willing to fill subordinate positions of ministering to all alike without fear or favor. Stephen especially was "full of faith and of the Holy Spirit." He was prepared to do spiritual work even in a menial capacity, and the fact that the ministering at tables is not mentioned again indicates that it was well taken care of by the seven appointed for that purpose.

The work of the twelve apostles was that of con-

tinuing steadfastly in prayer and in the ministry of the word. These duties took precedence over all secular work, and the apostles dedicated themselves to them exclusively. No one person can do all the work of a large and growing organization. No one faculty can function for the entire man without developing one-sidedly. The well-rounded character requires at least twelve active faculties for its best expression.

The "elders" signify the intelligent, directive powers of the spiritual self. The calling together of these by Paul represents a drawing together in conscious unity of these powers, to the end that peace and harmony may be established in the life. Paul, the creative word of Truth, is always present in the assembling of the directive powers, for he also represents the spiritual will.

Asia (the East) represents the within, the hidden, the spiritual. Paul's going over into Asia represents the establishment of divine law and order in the spiritual consciousness. The charitable activities of the church, the feeding of needy members, occupied Paul's thoughts, and he cautioned the elders and all the flock to see that this important part of the ministry of the church was fully discharged. The church represents an aggregation of thoughts in consciousness. We are to "feed" our thoughts with the substance of Truth so that they may make life rich and full for us.

The church also represents the body of Christ. In this body, fitly joined together, are apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, and speakers in "tongues" of various

kinds. Some of these may seem superfluous, but in reality each has his place in the general organization. Together all keep the church body functioning smoothly and in divine order. There is neither haste nor holding back, neither neglect nor oversolicitude. Each need is met as it arises, and there is time for whatever is needed. In the absence of the order that is heaven's first law, there can be no spiritual growth. With it the body develops the perfection in all its parts that Divine Mind foresaw and provided for.

Our purpose in establishing our thoughts in divine order is to live the perfect life. To this end prayer and the harmonious functioning of all the faculties contribute. As we give our thoughts to God we dedicate ourselves to the high purpose of perfect expression.

QUESTIONS

1. In mind analysis what do the disciples of Jesus represent?
2. Are various sets of faculties needed for the different kinds of work that we must do?
3. What do the "elders" signify in this lesson, and what is signified by Paul's calling them together?
4. What does the "feeding of the church" signify, and why is it so important?
5. For what chief purpose should the thoughts be established in divine order?

## *Lesson 12, March 19, 1950*

UNITY SUBJECT—*The Faith of Christ.*

INTERNATIONAL SUBJECT—*The Faith That Sustained the Church.*—Acts 26:19-23; Rom. 5:1-8; Heb. 12:1, 2.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21. For this cause the Jews seized me in the temple, and assayed to kill me.

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23. How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

1. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2. Through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.

3. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;

4. And stedfastness, approvedness; and approvedness, hope:

5. And hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

6. For while we were yet weak, in due season Christ died for the ungodly.

7. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and perfecter of *our*

faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

GOLDEN TEXT—*I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.*—II Tim. 1:12.

SILENT PRAYER—*I believe in the power of the Christ to hold me fast in every test of my faith and to prove me true to my convictions.*

Truth may seem to be bound and confined in a dungeon, unable to influence the life of the race, but this is an appearance only. When it has once entered the mind Truth does its freeing work, and there is no returning the mind to bondage. Truth is there to stay.

Truth may not be discernible on the surface, and the person himself may be largely unconscious of the transformation that is going on, unless he compares his present thoughts with those which he entertained before he listened to Truth. For one to think that there has been little progress is a common experience, but retrospection shows that the light of Truth has dissipated much darkness and has revealed a host of new ideas. It may have brought even a "heavenly vision," although this is likely to appear as mental illumination rather than as a visual phenomenon. We no longer believe in angels as actual entities, and consequently we do not have visions of angels, as did those whose experiences are recorded in the Scriptures. But we have what is more vastly important in our time, namely a new and quickened understand-

ing of life and of Truth.

The name Agrippa means "one who causes pain at birth." As Festus (Acts 26:19-32) represents the transient joys of the external life, so his brother-in-law Agrippa represents the close association of these joys with pain. So long as we are enjoying ourselves in the sense life our ears are usually dull to Truth; but pain brings us very close to an acceptance of the higher way: Agrippa was almost persuaded to believe.

The law of faith requires us to believe in a higher and better order than we can yet demonstrate. To be of benefit to us our faith must be in spiritual things, in God. We cannot be one with Divine Mind before we believe in Divine Mind and trust to its guidance. Those who acknowledge no higher authority than the intellect say that no one can know anything of God with certainty. If they develop faith in the divine they can no longer make such a statement.

We cannot control our destiny or be master of our circumstances through our intellect alone. For the intellect there is always a "thus far and no farther." Faith however knows no impossibility, acknowledges no limits to our achievement when we work with the Infinite. Through this divine aspiration we learn that spiritual truth is substantial and not a figment of the imagination. It is right that faith should be without bounds, for without this boundless faith in Christ we cannot develop a sense of justice nor the other Christlike qualities that prove our faith justified.

To be justified is to have our course proved right, which is a source of satisfaction to anyone, especially

to those who walk by faith. Peace of mind follows justification by faith. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Serene faith brings about this consciousness.

Faith enables us to see even in trials and tests (tribulation) the pregnant causes of future good to be realized by us. Tribulation can lead to steadfastness, character, hope, assurance, and divine love implanted by the Holy Spirit. Above all our present need is patience and persistence. "Let us run with patience the race that is set before us." The joy that appears as we envision the transforming effects of the Spirit of Christ in us makes us willing to undergo whatever may come to us in our efforts to overcome sense with Spirit.

QUESTIONS

1. Is the freeing work of Truth always apparent at once?
2. What is the nature of the visions that we now have of Truth?
3. Does pain teach us anything of Truth?
4. In what must we put our faith if it is to benefit us?
5. Why should faith be without limitation?
6. When we prove our faith and are thus justified by it how is our peace of mind affected?
7. What constructive chain of causation may we forge out of tribulation?

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*Lesson 13, March 26, 1950*

UNITY SUBJECT—*Truth Transforms the Intellect.*

INTERNATIONAL SUBJECT—*The Church in Rome.*
—Rom. 1:1, 7-12; Acts 28:14b, 15, 30, 31.

1. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

7. To all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.

9. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers

10. Making request, if by any means now at length I may be prospered by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12. That is, that I with you may be comforted in you each of us by the other's faith, both yours and mine.

14b. And so we came to Rome.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Rom. 1:16.

SILENT PRAYER—*I can do all things through the power and initiative of the Christ within me.*

The name Rome means "the head," "strength," "might," "power." The head is the seat of the in-

tellect. To the outer man the intellect is the seat of all strength and power. Christ is the Spirit of truth or word invisible, Paul the expresser of the word. Faithfulness and devotion enable man to express the word of Truth so perfectly as to identify himself with it and become one with it. "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God."

Men have sometimes put their faith in untruth, as when they have turned the discoveries of science to destructive uses instead of devoting them to human betterment. When they make connection in mind and heart with Truth, they touch the springs of illimitable power and are "called *to be* Jesus Christ's."

We are "called *to be* saints" when we are conscious of an urge to right thinking, living, and acting. Such a consciousness is imbued with peace and grace from the infinite fountainhead of all good. For a long time men sought the secret of atomic power, and much has been written of the good that could be brought into being if the secret could be discovered. The exigencies of war hastened the discovery, which was a great triumph of intellectual acumen and concentrated research. But now that atomic fission is a known fact, the world has greater need than ever of the transforming power of the Christ Spirit if this knowledge is to be put to constructive instead of destructive uses. If the secret of divine love can be discovered and universally expressed, it alone will banish fear of the power that our knowledge of fission has brought us. The truth that all men are brothers and that the same spirit of good will is latent in all and can be expressed by all to-

ward others is all that we need to usher in the kingdom of heaven on earth and realize the one world that has for so long been the dream and the hope of right-thinking people everywhere.

A person thanks God through the Christ consciousness within him, the scope of this consciousness determining his capacity for gratitude. Gratitude to those who have faith in the word and speak it for the purpose of increasing the understanding of Truth is a state of mind much to be desired; for it gives assurance that the universal knowledge of Truth will spread and usher in the kingdom of heaven on earth.

To serve God in spirit is to lay hold of the very substance of Truth, since God is spirit. The gospel of His Son is spiritual service through love. Prayer for another person is a spiritual service to him, for it connects him with the source of all good.

One of the keenest joys that a man can know comes from fellowship with others of like mind with himself. When this mind is the mind that was in Christ Jesus the gain to all concerned is past estimating. The spiritual gift of unshakable faith in Truth establishes those who feel its influence. The mere presence of a person of such faith imparts encouragement and upbuilding of the inner life to those whose lives are touched by it.

Those who have fitted themselves by long service to present the truth of the Christ life to others are justified in expecting results from every such presentation. Paul looked forward to good results from his prospective preaching to the disciples at Rome. He was not disappointed, for all heard him without bias

or prejudice, and he was free to preach the kingdom of God and the truth of the Christ to all who came to him. All who felt an interest in Truth now came to him as to a shrine, and he became a radiating center of Truth in the very capital of the intellect, imperial Rome.

QUESTIONS

1. Does the intellect instinctively recognize Truth?
2. What is the meaning of the phrase "called *to be* Jesus Christ's"?
3. How can we overcome fear of the destructive uses of the new power that we have gained from our knowledge of atomic fission?
4. What is the measure of our capacity for gratitude?
5. Is spiritual service through love the foundation of the gospel of Christ?

## All Glory! All God!

*Phyllis Johnson Pasqualetti*

I sought my God in the great cathedral,
And He was there.
I sought Him in the humble mission,
And He was there.
I sought Him deep within my friend,
And He was there.
I sought Him in my mother's heart,
And He was there.
I sought Him in the sunset,
on a hilltop,
in the forest,
in the morning light,
on a starlit night,
And behold, my God was everywhere!

# *Silent* UNITY

***Father, in Thy understanding heart I place myself, knowing that Thy light is leading me.***

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.*

**Give your full name and address**

# *Prayers* ANSWERED.....

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.*

## *I Will Come and Heal*

AT THE time I wrote to you for the bank I also asked you to pray about a headache I was having. The headache had bothered me daily for about three months. I had been visiting a doctor regularly but without much help, except in the way of temporary relief through sedatives. The cause of the pain was finally diagnosed, after several tests, to be a histidine headache. Injections were prescribed to be given twice weekly for a period of two months to decentralize the excessive amount of histamine drug that had accumulated in my body.

Before the injections were started, I wrote to you, and took a two-week rest in a Washington (D. C.) suburb. A few days after writing to you I discontinued entirely the sedative and found that I had no trace of the headache. After the two weeks had passed I returned to my job and went back to the doctor. I explained to him that the headache had disappeared. He said the injections would not be necessary then but for me to report back to him immediately if I had another.

That has been more than a month ago, and have not had the slightest indication of the headache thanks to the faith and prayers of you friends i Unity. I have also found my glasses too bothersome and although I had just had new ones made, I hav not worn them; and now I find that my eyes are a strong without them.—*E. R., Florida.*

I SENT YOU a wire requesting your prayers for m husband's eyes; they were so inflamed they almos had the appearance of bleeding. As I turned from th telephone after I had sent it a calm and peace cam over me, and I seemed to feel that God's presenc was near me and that He would come and heal onc more as He had done so many times in the past. Th next morning my husband's eyes looked much better and by Sunday the redness had almost disappeared By Monday they looked natural again.—*E. W. Canada.*

THIS IS a letter of appreciation and thanks. Som months ago I wrote to you stating my trouble, which was that I was not able to sleep.

Through your prayers I have learned to relax and trust in God for all my needs and help. I now am able to sleep and have perfect health.—*D. S. Kentucky.*

## *Filled with Plenty*

SHORTLY after I received your reply regarding my employment problem, I had a call from a business man in response to an application that I had placed with him several months before. Actually I had al

most forgotten about ever asking for work at that particular store, but when the manager called me I felt that it must be the unfolding of God's plan for me, since I had been praying and searching so diligently for His answer, knowing that I was being divinely guided to my right place. My "right place" is clerking in a near-by variety store. The hours are such that I can still take care of my home and child. The store is within walking distance, which eliminates bus fare. The work does not require the wearing of one's better clothes, and what is also of great importance to me is that the manager and head clerk and I seemed to "click" immediately. So, dear friends, these are the blessings of the position I now have, and I want you to know that I offer thanks daily. —*H. E. M., California.*

THANK YOU most sincerely for your prayers, helping me to solve my financial problem. The very day that I received your reply with the affirmation about God's law of justice I received a payment on the account due me. It was made in a friendly manner without litigation—truly God's law in operation. —*N. T., Florida.*

I WROTE you a few weeks ago for your help in finding a job. Today I am at my new work and like it very much. Everything seems to be running quite smoothly, and my employer is very easy to get along with.—*C. W., Kansas.*

THIS IS to tell you that your prayers and ours about our daughter's placement have been answered in a most surprising way. Within a few days after we

received your letter she got a wire from a totally un expected source that a position in her field was va cant. She accepted the position, and we all feel tha it was one of the most direct answers to prayer w have had.—*Mrs. F. R., Oklahoma.*

## *He Shall Have Abundance*

I AM THANKFUL for my experience with the pros perity bank, not just because of the raise in my salar but because of my better understanding of Truth —*O. B., Utah.*

IN THE early part of February I wrote to you for a prosperity bank, also asking you to enter my hus band's name for prayers about his work. Events have moved rather fast for us since then.

In March we moved back here, bag and baggage without a place to live, and no job for either of us— just hope and faith. My sister and her husbanc brought us in the car and helped us look for ar apartment. We found a lovely apartment just to fi our needs. Our landlady is a girlhood friend; we attended the same Sunday school and church. Since she knew me she rented us the apartment at a re duced rate, and we did not have to put up the usual deposits required.

My husband started out in quest of work Monday afternoon and by noon Tuesday he had a position as storeroom clerk, working for a man who knew his father well.

As yet I have not applied for a position anywhere, but when the time comes I know I shall be

guided to the right place. I wish to express our thanks for your wonderful help. God's help was there all the time—evidently I was asking amiss.—*Mrs. G. A., Texas.*

### *My Help Cometh from Jehovah*

GOD HAS answered our prayers again and again. He never fails. I enjoy all your periodicals, *Weekly Unity, Progress,* UNITY, *Good Business,* and *Wee Wisdom.* I get them all. They have such good thoughts and are a comfort from day to day.— *A. S. H., Pennsylvania.*

I AM INCLOSING one dollar for the renewal of my subscription for UNITY magazine. It is a wonderful magazine. I cannot tell you how much help it has brought to me. Every article is filled with spiritual food. That is the great need in this wonderful world of ours.—*M. McL., Canada.*

### *Love One Another*

LAST WEEK I wired you for help in playing in a duopiano recital. Before that time I had dreaded the ordeal, for such it seemed. At times I felt I could not undertake it, as I was to play with a Russian pianist, who is considered the best in the city. But through your loving help I was very much at ease all day and during our performance, and our playing was appreciated and enjoyed, for which I am most grateful.—*M. T. L., Kentucky.*

# HELP *from Silent* UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.*

Despite the desperate struggles I am facing, I yet hold steadfastly to the faith that there is a part of the Christ mind in every person, and because of this belief I refuse to acknowledge the evil that is so very apparent. I know that every person is capable of being Christlike. However because of my limitless faith in others they have been able to defraud me to the extent that I am on the verge of losing everything I have worked for all my life.

Truth has taught me that we get what we give. I can say that I have consistently given the very best that I am and have to my family, friends, and employer. I have been cheerful, kind, co-operative, loyal, and generous. Where am I failing? Why am I the victim of a continual cycle of near tragedies due to my love and faith in others? —*From a letter received by Silent Unity.*

Being "cheerful, kind, co-operative, loyal, and generous" is very important in claiming happiness and well-being, but it is also important to be able to look at people in a realistic way as well as in a spiritual way. It is true that every person has within him the capacity for Christ behavior, but many do not have this capacity developed to the point where they are completely trustworthy. In living and working with other people it is important to learn to estimate their developed capacities so that we do not ask more of them than they are able to give at this

point in their spiritual development.

This kind of view will not impair your faith or your joy in living, for you will know that every mind and heart is capable of a Christlike response, and it will be your pleasure to give the love and encouragement needed to bring out such a response. But this kind of view will help you conduct your affairs on a sane spiritual basis.

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I was brought up with the idea that I owe a duty to others. I sacrificed my education and the happiness of my younger life in order to help my relatives. My marriage was not a marriage filled with love and companionship, for my husband is a most demanding but sober man. We have three grown children who are the only real happiness I have known. After years of being dominated and suppressed I took a step toward independence and a freer life. I entered into a business partnership with a man, which failed. Not only did I lose the business, but our life's savings went with it; moreover, we are in debt because of this failure. Now I am back under my husband's control. I am sick in body and in spirit. I am continually being criticized for my business failure on every side; if I had had success I should be highly praised. I feel miserable and alone. I feel that nothing can better my life now. I have been in hell. Help me to find the way out.—*From a letter received by Silent Unity.*

Your desire to be independent and to express yourself as an individual is understandable to us, dear friend, but you can do this and still be an inspirational and useful part of your husband's and your children's lives. Being an individual depends more upon the work that is done on the inside—in

the mind and heart—than upon what is done in th outer. Being an individual is more a matter of sel approval and self-acceptance than of the approv or disapproval of other people.

You have every reason to approve of yourse and to accept yourself. You have reared a love family and made a substantial home for them. Yo have put forth thought and effort to use your ow talents and abilities, and you continue to put for thought and effort. No one seeking to grow and contribute escapes trying and challenging experience Even while your experience seems like a failure b cause of the monetary sense, think of the knowled of business and of people you gained and think the self-confidence you gained. This is all more th you had before, and together with your faith a courage it is a great deal to build a life upon.

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We have a very wonderful daughter whom we adopted eighteen years ago. We adore her maybe to the point of selfishness. We try to advise her to the best of our ability, and because she has some ideas of her own we start nagging. She feels bad, and we are heartbroken.

We are poor people trying to work in every way we can to give her a musical education. In fact we are overworked. We want her to have it, but she does not have many extras, and we feel that it makes her feel upset. She is very gifted both in piano and voice.

We only wish we could be the gentle and kind mother and father she would be proud of. Can you help us to be that? We are apt to say cutting things which we do not mean. We do love her so much. What I want most of all is prayers for us to over-

come our cutting tongues.—*From a letter received by Silent Unity.*

What a loving, sensitive spirit your letter revealed! You may be sure that even though you have spoken sharp and cutting words in your home, it is the love and sensitivity of your spirit that prevails. Unless your words are backed up by like qualities in the heart, they die out. The deep love you and your husband have for this girl you have taken into your home and cared for and cherished will nullify any words that have sprung from irritated nerves and a tired body. It is the spirit of the heart that is important, and no one could read your letter without realizing that the spirit of your heart is generous and good.

It is fine though for you and your husband to want to discipline yourselves to speak only kind, understanding, gentle words. Just desiring to discipline yourselves in this way reveals the fine spirit you both have, and the desire is a large part of the accomplishment.

We shall be praying for you to be so confident of the spirit of God at work in your life that you will be relaxed and serene in your thoughts and feelings. When you have this attitude and dwell in this atmosphere of mind and heart, there will be peace and harmony in your home and in all your human relationships.

*All is of God that is, or is to be,*
*And God is good.*

—WHITTIER

# UNITY CENTERS

The following leaders are conducting a ministry in keeping w the Christ teachings as interpreted by Unity School.

ALABAMA

*Birmingham*—Blanche Joki, 406 N 22

ARKANSAS

*Little Rock*—Mary Wayman, 108 Linwood

ARIZONA

*Globe*—Sarah Lightle, 117 E Oak

CALIFORNIA

*Alamo*—Marie M. Giles, Alamo Community Club

*Alhambra*—Gertrude Hall, 204 S 2

*Bakersfield*—Della Shutts, Brower bldg

*Berkeley*—Susanna Scott, Durant hotel

*Beverly Hills*—Ruth Rae, 200 S Cannon

*Burbank*—Joseph & Mildred Haggerty, 705 E Olive

*Canoga Park*—Nannie Highnote, 22133 School Craft

*Compton*—Margaret Butterworth, 115 N Chester

*El Monte*—Irene Malloy, Community bldg

*Escondido*—Clarion Lindas, Charlotta hotel

*Fontana*—H P Nicholls, 371 N Citrus

*Fresno*—Alice Stokes, 171 Blackstone

*Glendale*—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

*Hermosa*—Winifred Dietz, 77 17th

*Hollywood*—Rose Schneider, 1162 N St Andrews

*Inglewood*—Maude Galpin, 226 E Spruce

*Long Beach*—Louise Newman, 935 E Broadway

*Los Angeles*—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3505 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler

*La Crescenta*—Ruth Ware, 4004 La Crescenta

*Monrovia*—Irene Malloy, 201 E Lime

*Montebello Park*—Gertrude Hall, Woman's club

*Napa*—Helen Wade, Churchill manor

*North Hollywood*—Joseph & Mildred Haggerty, 4871 Lankershim blvd

*Oakland*—Alma Morse, 1433 Madison

*Oceanside*—Sonja Celia Samiran, 321 S Freeman

*Pasadena*—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl

*Pomona*—Unity, 249 W Monterey

*Redlands*—H P Nicholls, 640 W Fern

*Richmond*—Winifred Deming, 1125 Nevin

*Riverside*—Harriett Nicholls, 4015 13th St

*Sacramento*—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple

*San Bernardino*—Dr & Mrs. H P Nicholls, 763 D st

*San Diego*—Marie Fleming, 441 C

*San Fernando*—Vera Stenen, 129 Maclay

*San Francisco*—Robert Hulbert, 25 E ton; Ethel Higgins, 133 Geary bld

*San Gabriel*—Ethel Turner, 325 S E

*San Jose*—Rose Emery, 40-B S 1st

*San Leandro*—Barbara Lyon, 561 fayette

*Santa Ana*—Myron & Estelle Key, 2 N Broadway

*Santa Barbara*—Leslie McBride, 22 Arrellaga

*Santa Cruz*—Alice Hopkins, 916 River

*Santa Monica*—Sue Sikking, 1528 3d

*Santa Rosa*—Helen Wade, 845 3d

*Sherman Oaks*—Wm Schneider, 4337 Nuys

*South Gate*—Edna Drebert, 2945 Twe

*Stockton*—Grace Swannell, 48 W Po

*Studio City*—Herbert J. Schneider, 1 Moorpark

*Taft*—Della Shutts, 631 North

*Van Nuys*—Mary Hider, 14416 Victo

*Watsonville*—Alice Hopkins, 31A Mad

*Whittier*—Louise Newman, 410 S Gre leaf

COLORADO

*Denver*—Alice Benson, Colorado bl

*Pueblo*—Edith Wilshire, YWCA

CONNECTICUT

*Bridgeport*—Helene Kersten, 610 Fair

*Hartford*—Edna Titus, 926 Main

*Meriden*—Bonnie Adame, Hotel Winth

*New Haven*—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

*Washington*—Margaret & E Roy Fe New Colonial hotel; Ann Sand 1733 Eye st N W

FLORIDA

*Clearwater*—Louise Beaty, Chamber Commerce Auditorium

*Daytona Beach*—Mary D Huck, Broadway

*Delray Beach*—Frances Jarrell, 34 4th ave

*Fort Lauderdale*—Nora Campbell, W an's club

*Fort Myers*—Mildred Brown, 7 an Travers Arcade First st

*Jacksonville*—Wm & Bonnie Grenson, E Monroe

*Miami*—May Stoiber, 158 NE 4th

*Orlando*—Carolyn Parsons, 503 S Ora

*Sanford*—Carolyn Parsons, Valdez h

*St Petersburg*—Louise Beaty, 801 6 av

*Tampa*—Ruby Wagner, 626 No B

*West Palm Beach*—Fannye Tres George Washington hotel

GEORGIA

*lanta*—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

*nolulu*—Marie Handley, 240 Lewers rd

IDAHO

*ise*—Christopher Scott, Pinney bldg

ILLINOIS

*oomington*—Hazel Erisman, 109½ N Main

*ampaign*—Viretta S Sutherland, City bldg

*icago*—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Michigan

*catur*—Maud Kellogg, 317 W Decatur

*St Louis*—Florence Schaefer, Broadview hotel

*anston*—Maud Kellogg, Evanston hotel

*ttoon*—Ethel Maguire, Central Community Church, 16th & Charleston

*ckford*—Bernice Biggers, Empire bldg

*ingfield*—Eva Conover, 709 S 7th

INDIANA

*Wayne*—Faith Cornwall, Court and Berry

*y*—Margaret Cain, YMCA

*mmond*—Margaret Cain, Masonic Temple

*dianapolis*—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

*Moines*—Betty Stitt, 3118 Grand

*ux City*—Unity, Insurance Exchange bldg

*terloo*—Irene Duncan, 324½ E Fourth

KANSAS

*chinson*—Nona Kerfoot, 316 W 15th

*eka*—Harriet Pfouts, Jayhawk hotel

*hita*—Carl & Lois Moran, 3241 Victor

KENTUCKY

*ington*—Clara Conway (col) 244 Ky

*isville*—Maebel Carrel, 1322 S 4; uth Cox (col) 1233 S 16

LOUISIANA

*Orleans*—Eloise Echlin, 4730 Cleveand; Ruth Murphy, 604 Canal

MAINE

*land*—Unity, 562 Congress

MARYLAND

*imore*—E Roy Feldt, Emerson hotel

MASSACHUSETTS

*on*—John Baughman, 30 Huntington

*Cambridge*—Edna Titus, 881 Massachusetts

*Worcester*—John Baughman, Academy bldg

MICHIGAN

*Ann Arbor*—Marie Munro, 310 S State

*Bay City*—Roxie Miller, YWCA

*Birmingham*—Virginia Shipley, Theater bldg

*Detroit*—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

*E Lansing*—Roxie Miller, 425 W Grand River

*Flint*—Michael Giannuzzi, Metropolitan bldg

*Jackson*—Unity, Security bldg

*Grand Rapids*—Ida Bailey, Scribner & 2d N W

*Kalamazoo*—Amy Moffett, 209 W Dutton

*Lansing*—Harvey & Ida Best, Olds hotel

*Pontiac*—Eve Edeen, 72½ N Saginaw

*Royal Oak*—Walfred Taurainen, 101 S Troy

MINNESOTA

*Minneapolis*—Lila Ranney, 2300 Hennepin

*St Paul*—Nellie Hohenwald, New York bldg

MISSOURI

*Jefferson City*—Amanda Clibourn, 319 Ash

*Kansas City*—Louis E & Ethel Meyer, 707 W 47th

*Lee's Summit*—Ralph Rhea, Unity Farm

*Lemay*—Julia McKee, 284 Lemay

*Overland*—Kate Evans, 2422 Goodale

*Springfield*—Unity, 213 E Chestnut

*St Joseph*—Osla Jones, 12 and Felix

*St Louis*—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

*Billings*—Mary Wessel, 101 Lewis

*Bozeman*—Mary Wessel, 103½ Bridges Arms

*Butte*—Mary Wessel, YMCA

*Great Falls*—Lillian Cook, 1023 2 S

*Livingston*—Mary Wessel, Elks hall

*Missoula*—Maldie Van Etten, 200 E Pine

NEBRASKA

*Lincoln*—Harold Irving, 138 N 12

*Omaha*—C N & Hallie Broadhurst, YWCA

NEVADA

*Reno*—Robt & Fay Caswell, 847 University

NEW JERSEY

*Allenhurst*—Jack E Manola, 109 Main

*Hackensack*—Eleanor Drew, Woman's club

*Montclair*—Gladys Stevenson, 6 S Fullerton

*Newark*—Edith Berry, Berwick hotel

*Plainfield*—Helen Zagat, Babcock bldg

*Paterson*—Gladys Stevenson, YWCA, Church & Ellison

*Ridgewood*—Louise Gerhold, YWCA, 180 Franklin
*Trenton*—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

*Albuquerque*—Mina Stevenson, 1219 W Tijeras

NEW YORK

*Albany*—Marian Hoagland, YWCA
*Binghamton*—Unity, Arlington hotel
*Brooklyn*—Ella Pomeroy, 3 Albee sq
*Buffalo*—Lillian Matthews, Statler hotel
*Elmira*—Elise Rosenburg, Merchants Bank bldg
*Flushing*—Adele Woodruff, 135-42 40 rd
*Forest Hills*—Adele Woodruff, Forest Hills inn
*Great Neck*—Emma Jean Sartori, 71 Cutter Mill
*Ithaca*—Elise Rosenburg, I O O F hall
*New Rochelle*—Ethel Nickelsen, Huguenot YMCA
*New York*—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
*Rochester*—Elise Rosenberg, Seneca hotel
*Roslyn Heights*—Adele Woodruff, 58 Mineola
*Schenectady*—Marian Hoagland, Lafayette & Chapel
*Syracuse*—Russell Kemp, 110 Onondaga
*Troy*—Marian Hoagland, 50 2d
*Valley Stream*—Stella Wrenn, 39 Marlboro
*White Plains*—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

*Asheville*—Velma Hoffman, Battery Park hotel

OHIO

*Akron*—Cleo Lee, 34 S High
*Canton*—Daisy Daggett, 203 6th N W
*Cincinnati*—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
*Cleveland*—Earl & Martha Anthony, Hotel Cleveland
*Columbus*—Dale and Donna Newsum, 50 W 5 Ave
*Dayton*—Ethel Crouch, Canby bldg
*Hamilton*—Louise Tahse, 117 Ross
*Marion*—Mercedes Fossler, YMCA
*Springfield*—Nora Elliott, 19½ S Limestone
*Toledo*—Wallace Tooke, 2740 Upton
*Warren*—Everett St John, 167 Main S W
*Youngstown*—Everett St John, Home Sav & Loan bldg

OKLAHOMA

*Muskogee*—Ruth C. Jacques, Equity bldg
*Tulsa*—Grace Kehrer, 714 S Boston
*Oklahoma City*—Alice & Schuyler Cr[illegible]ley, Midwest bldg
*Okmulgee*—Ruth Jacques, McCullo[illegible] bldg
*Ponca City*—Celia White, 1018 S 5

OREGON

*Portland*—Marion Lance, 811 NW 2[illegible]

PENNSYLVANIA

*Philadelphia*—Margaret Feldt, St Jam[illegible] hotel
*Pittsburgh*—Unity, 233 Oliver

TENNESSEE

*Memphis*—Merton Thorpe, 1911 Madi[illegible]
*Nashville*—Susan Smartt, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, Blackburn b[illegible]
*Dallas*—Ruth Gillespie, 2030 Comme[illegible]
*El Paso*—Mabel Peck, 130 E Rio Gran[illegible]
*Fort Worth*—Ruth Gilpin, Flatiron b[illegible]
*Houston*—Lilian Brass, 3500 Louisia[illegible]; Corine Smith (col) 1302 Schwartz
*San Antonio*—Mary Myles, Maverick b[illegible]

WASHINGTON

*Bremerton*—Marion Brown, 925 Par[illegible]
*Everett*—Estella MacPherson, 2609 W[illegible] more
*Kennewick*—Beulah Scott, Arrow G[illegible]
*Seattle*—Donald O'Connor, Arcade b[illegible]
*Tacoma*—Warren Meyer, 1012½ A [illegible]
*Wenatchee*—Maud McCulloch, Colum[illegible] hotel
*Yakima*—Beulah Scott, 109 S 4

WISCONSIN

*Beloit*—Bernice Biggers, YWCA bld[illegible]
*Milwaukee*—Mae Lundahl, 208 E W[illegible] consin
*Racine*—Lu Verna Bauer, 423 S Mai[illegible]

CANADA

*Hamilton*—Carl Lathrop, 194 Mai[illegible]
*London*—Mary Dunning, Moose tem[illegible]
*Montreal*—May Duncan, Victoria H[illegible] Westmount
*Ottawa*—Andrew Carlson, National b[illegible]
*Regina*—Unity, Thompson blk
*Toronto*—Mary & George Dunning, 2[illegible] Yonge st
*Winnipeg*—Edna Bowyer, 360 Young

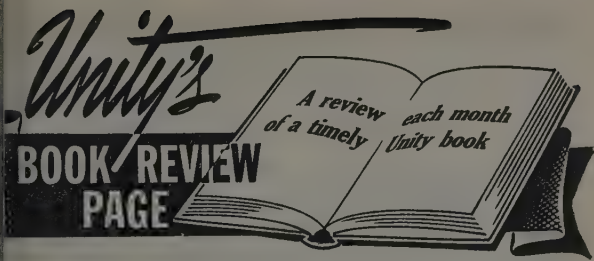
ENGLAND

*Easington Village*—Thomas W Merrington, 11 Sea View, Co. Durham
*Iver Heath*—Dora Johnson, Ellsme[illegible] Slough rd
*London*—Ruth Hacking, 6 Stanhope T[illegible]race, W 2
*Sunderland*—Thomas W Merrington, [illegible] Durham

MEXICO

*Mexico D. F.*—Clara Kouns Lumpk[illegible] Guanajuato 103

Unity Literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.




# *Teach Us to Pray*

By Charles and Cora Fillmore

This book by Charles and Cora Fillmore is for every rson who is deeply interested in the study of prayer d its possibilities. It considers prayer from every angle, wing a sharp contrast between the begging, beseech- prayer and the prayer that brings one into close nmunion with the heavenly Father.

"Every impulse or desire of the soul for life, love, ht," say Charles and Cora Fillmore in the foreword this book, "is a prayer. . . . What we need to know ove all is that there is a place within our soul where can consciously meet God and receive a flood of w life into not only our mind but also our body."

*Teach Us to Pray* defines prayer as man's steady ort to know God, explaining that prayer in its high- form means quietly entering the inner chamber of soul, shutting the door to thoughts of external ngs, and seeking conscious union with God. It an- ers such questions in one's mind as "What is the ht attitude in which to approach God?" and "Does yer have power to harmonize all conditions in life?"

(*Teach Us to Pray* is a standard Unity book, priced at $1.)

# *Appearing in Other Unity Magazin This Month*

## *The Need of Today's Youth*

The current issue of *Progress* magazine feature highly significant true-experience story by Harold Kahm titled "Someone Understood," wherein the auth relates how he met and befriended a "typical" you gangster while traveling on a bus from Chicago New York. Chuck Warner was an orphan, tough, cy cal, embittered, independent, determined to have things he wanted from life "the easy way." And th came the day when someone dared to understand a love and forgive this boy who had never known meaning of love or affection before.

## *Actively Conquering Hatred*

Those who count Zelia M. Walters among th favorite Unity writers will be glad to know that anoth of her fine "Dr. Houston" stories is appearing in March 5 issue of *Weekly Unity*. Currently she tells story of Bruce Hallet, who returned from World W II crippled in body and spirit, bearing a burden of hatr against a man Bruce felt had done him two inexc able injustices.

The story is titled "With What I Have."

## *For Children—"The Four-Fifteen"*

Is there a little farm boy or girl anywhere who has at some time watched an express train speed by a wished that, if only for once, he could go where t train was going—to the big city and the bright ligh

Such a boy was Lee, the youthful hero of William J. Murdoch's story "The Four-Fifteen," appearing in March *Wee Wisdom.* The children in your family will be thrilled with how Lee's wish one day to ride the express train finally came true under very dramatic circumstances.

## *Importance of Right Habits*

"Hidden Habits," an article by William A. Clough in March *Daily Word,* gives new food for thought on the subject of the power of habit. Mr. Clough writes:

"We say of someone, 'He doesn't do this or that. He has no bad habits.' Or we often make this remark: 'He is such a good man, I can't understand why he has so much misfortune.' We are then considering only the external habits. We are judging by appearances. The hidden habits, the thinking habits, are the important ones. They are the ones to be examined, for all the externals depend on them."

## *"Dissolving the Deadlocks"*

When labor and management reach a deadlock, neither side willing to yield, what is the remedy that will relieve the situation?

Worral G. Sonastine in his article "Dissolving the Deadlocks," appearing in March *Good Business,* discusses this problem and says:

"All too often the average person feels that he or she can do nothing to improve labor-management relations. We feel somehow that the efforts of one person can have little effect on such momentous problems. This is a big mistake. Every worth-while thing that is ever accomplished is first conceived in the mind of an individual."

# Unity Books and Booklets

| | | |
|---|---|---|
| *For Beginners* | Beginning Again | standard only $1.[illegible] |
| | God a Present Help | standard only 1.[illegible] |
| | God Is the Answer | *Dutch* $1; *English* 1.[illegible] |
| | Great Physician, The | standard only 1.0[illegible] |
| | How I Used Truth | *German* $1; *English* 1.0[illegible] |
| | Lessons in Truth | standard only 1.0[illegible] |
| | Lessons in Truth | *German, Russian, Spanish, Dutch* 1.0[illegible] |
| | Letters of Myrtle Fillmore | standard only 1.0[illegible] |
| | Lovingly in the Hands of the Father | standard only 1.0[illegible] |
| | Mental Equivalent, The | *German* $.10; *Russian* .[illegible] |
| | New Ways to Solve Old Problems | de luxe $2; standard 1.0[illegible] |
| | Six-Day Healing Practice, A | *Spanish* $.10; *English* .2[illegible] |
| | Whatsoever Ye Shall Ask | de luxe $2; standard 1.0[illegible] |
| *For Healing* | Christian Healing | standard only 1.0[illegible] |
| | Christian Healing | *German* 1.0[illegible] |
| | Divine Remedies | .5[illegible] |
| | Jesus Christ Heals | standard only 1.0[illegible] |
| | Truth Ideas of an M. D. | standard only 1.0[illegible] |
| | You Can Be Healed | standard only 1.0[illegible] |
| *For the Home* | Meatless Meals | cloth 1.5[illegible] |
| | You and Your Child | standard only 1.0[illegible] |
| *For Prosperity* | As You Tithe so You Prosper | .5[illegible] |
| | Both Riches and Honor | *French* $1; *English* 1.0[illegible] |
| | Prosperity | standard only 1.0[illegible] |
| | Prosperity's Ten Commandments | standard only 1.0[illegible] |
| | Working with God | standard only 1.0[illegible] |
| *For Inspiration* | Best-Loved Unity Poems | standard only 1.0[illegible] |
| | Finding the Christ | *Russian, German, Swedish* .[illegible] |
| | Have We Lived Before? | standard only 1.0[illegible] |
| | Mightier than Circumstance | standard only 1.0[illegible] |
| | Sunlit Way, The | standard only 1.0[illegible] |
| *For Devotion* | Bible, American Standard Edition | 6.0[illegible] |
| | Book of Silent Prayer | .5[illegible] |
| | Effectual Prayer | standard only 1.0[illegible] |
| | Silence, The | .5[illegible] |
| | Unity Song Selections | cloth 1.0[illegible] |
| *For Advanced Study* | Atom-Smashing Power of Mind | standard only 1.0[illegible] |
| | Christ Enthroned in Man | de luxe $2; standard 1.0[illegible] |
| | Know Thyself | de luxe $2; standard 1.0[illegible] |
| | Metaphysical Bible Dictionary | 5.0[illegible] |
| | Mysteries of Genesis | standard only 1.0[illegible] |
| | Mysteries of John | standard only 1.0[illegible] |
| | Selected Studies | standard only 1.0[illegible] |
| | Talks on Truth | standard only 1.0[illegible] |
| | Teach Us to Pray | de luxe $2; standard 1.0[illegible] |
| | Twelve Powers of Man, The | standard only 1.0[illegible] |
| | What Are You? | de luxe $2; standard 1.0[illegible] |

*Greeting Booklets*

| | | | |
|---|---|---|---|
| Are You Getting All You Want from Life? | .10 | Holy Bread | .1[illegible] |
| Be at Peace | .10 | Land Is Bright, The | .1[illegible] |
| Challenge of the Dawn, The | .10 | Life Is Consciousness | .1[illegible] |
| Daily Resurrections | .10 | Mental Equivalent, The | .1[illegible] |
| First Things First | .10 | Preparation for Easter | .1[illegible] |
| Gift Imperishable, The | .10 | Recipes for Living | .1[illegible] |
| Great Helper, The *French, English* | .10 | Song of Life, The | .1[illegible] |
| God Is Blessing You Now | .10 | To Them That Ask | .1[illegible] |
| Good News, The | .10 | Way of Faith, The | .1[illegible] |
| | | Where I Am King | .1[illegible] |

(12 copies of these booklets for $1. Envelopes included)

| | | |
|---|---|---|
| *For Children* | Jet's Adventures | 1.0[illegible] |
| | Jet and the New Country | 1.0[illegible] |

# NEWS *from* UNITY

## *'he Glory of Easter" Here Once Again*

For the April issue of NITY magazine, Mabel Wil- n has written a heart-warm- g and inspiring message in r article "The Glory of ster." As she compares the birth of spring with the ritual rebirth of man at ster, the author says: "Man forever being driven by a sire as old as life itself, a sire to see beyond the phe- menon he knows as death. is consumed with the ging to know once and for whether death is good or rible and whether it is the d of everything or merely beginning of another new d better life. . . . Those who lieve in Christ see in His ning, His life, His terrible ath upon the cross, and His rious resurrection from the ad, a positive proof of life ond the grave."

## *An Issue of* Daily Word *in German*

Of interest to German-speaking people is a new forthcoming edition of a magazine to be called *Tagesworte*—an issue of *Daily Word* in German—to be distributed free through the Unity Good Neighbor Fund.

This is to be a single-volume edition and will not be published monthly. It will contain thirty-one lessons so that it may be used for any month in any year; class thoughts for illumination, healing, and prosperity; an explanation of the Unity work; and information about other Unity literature available in German.

If you have German-speaking friends whom you should like to have receive a copy of *Tagesworte,* write to Unity Good Neighbor Fund, Unity School of Christianity, Lee's Summit, Mo.

## *Have Sunday School at Home*

A friend in Oregon writes: "Your announcement of available Sunday-school material was an answer to a problem. We are now living in the country, and the children and I must make our own Sunday school at home."

If you live in the country,

or for some other reason desire to supervise the spiritual education of your children at home, the *Unity Sunday-School Leaflet* is the answer to your need for tested and approved lesson material. Each copy of the *Leaflet* contains a Truth interpretation of the International Bible lesson, an explanation of what the lesson teaches, and a section of questions for younger students.

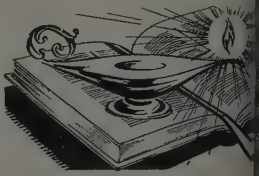
A four-page Teacher's Section accompanies each month's supply of the *Leaflet* and contains aids and suggestions for teaching. The *Unity Sunday-School Leaflet* is available on the subscription plan, at the same low price as the adult Unity magazines.

## *Unity Training School Begins May 22*

The 1950 season of t Unity Training School scheduled to begin May 2 with the opening of the fi of three terms of four wee each, and will continue un September 1, closing date the last term. Classes will taught by leading Unity mi isters and teachers.

Unity Training Scho located at Unity headquarte near Lee's Summit, Missou has as its purpose the trainin of persons who wish to b come Unity ministers a teachers. Vacationists seekin spiritual unfoldment are al welcome when accommod tions are available.

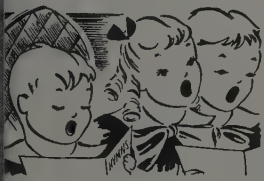
If you are interested in a tending the Unity Trainin School, write for a free Pr



spectus giving full schedu information about the cours offered and living accomm dations available to student Address G. LeRoy Dal Registrar, Unity Trainin School, Lee's Summit, Mo.

## ee Wisdom *Read by lind Children*

*Wee Wisdom,* Unity's mag-ine for children, is pub-hed in Braille as well as inkprint. The subscription t for Braille *Wee Wisdom* s grown steadily as more hools for the blind and in-vidual blind children have en brought to our attention. nity's announcements about *ee Wisdom* in Braille in-ude this invitation: "If you



ow of some blind child who ads Braille and would like receive *Wee Wisdom,* just nd his name and address to ." Through the years friends ve responded by sending mes and by asking that their ve offerings be added to the aille Fund. Braille *Wee isdom* is prepared at the overnook Home for the ind, providing employment r blind persons.

If you desire more informa-n about Unity's Braille lit-ature, which also includes blications for adults, ask for in your next letter.

## *The Voice of Unity*

The magazine you are now reading is only one of many mediums used to bring Unity's healing message of Truth to as many people all over the world as can be reached by the written word.

Another medium—the spoken word—comes to you by radio in the 15-minute daily-except-Sunday program "Unity Viewpoint." If you are a resident of the United States, Canada, Puerto Rico, or Hawaii there is probably a station near you now broadcasting "Unity Viewpoint." You are invited to write to us for a free radio schedule listing the stations broadcasting these programs and to listen regularly.

If you are already a "Unity Viewpoint" listener, Unity

will appreciate your recommending the program to your friends and telling those who are interested that "Unity Viewpoint" is an unsponsored program supported by offerings from radio listeners.

## *Find Joy in Prosperity Bank Plan*

Letters from those who have completed their first Prosperity Bank drill are always filled with words of gratitude and joy for the new happiness they have discovered in learning to turn to God for their supply. One such letter comes from a couple in Western Australia, who write:

"After some delay we are writing to say that we have completed the Prosperity Bank drill. We are very pleased with the Bank plan, the clarity of the instructions given, and the 'personal' note that was maintained throughout, while the intermediate leaflet was an additional inspiration. We started off the Bank with 6d. [pence] per day, then whenever anything happened for which we were particularly thankful we rejoiced and put in a little extra, so that by the time we finished the drill we had six dollars saved instead of three. Now we send you the six dollars, thanking you most sincerely for your cooperation with us. The Bank drill was a joy to practice, and the constant practice did bring us further realization that God is the source of all our supply, and that only when we stand in the way ourselves is supply not manifest."

If you should like to s for a Prosperity Bank and perience a new impetus soul growth, use the B coupon on the last page.

## *Comment on New Fillmore Book*

Favorable comments Unity's newest book, *A Smashing Power of Mind* Charles Fillmore, are re ing us daily in increa numbers. A friend in Ho lulu, Hawaii, writes:

"Just a heartfelt note th ing you for that prec little book *Atom-Smash Power of Mind;* it is not a spiritual tonic but each ticle is of the most int human interest. If I had choose only one book f library it would be that so a million thanks! It c yesterday, and I am half through it already. Whe have read it several tim shall send it on to my sist

*Atom-Smashing Power Mind* is a collection of writings of Charles Fillm cofounder of Unity, an contains many interesting sages regarding his elect ing discoveries in the realn the human mind. The b may be obtained through y local Unity center or d from Unity School of Ch tianity, Lee's Summit, Mo

# *Good Business*

## AND HOME MANAGEMENT

More and more people today are recognizing the significant and important part that harmonious family relations can and do play in the economic security of the world. We are becoming increasingly aware that homemaking is not just a drudging job but a vital career for women, and that because the home is the basic "training ground" for successful living the importance of its management cannot be overstated.

Too, more and more women today, having chosen homemaking as a career, are looking to *Good Business,* Unity's monthly magazine for business people, as a source of inspiration and practical ideas for home management. Mrs. A. R., Washington, D. C., writes:

"As a housewife I am often asked why I subscribe for a business magazine. My reply is that homemaking is my occupation and therefore a business. I can't begin to tell you of the many improvements and benefits our home has received since I started applying the principles outlined in *Good Business* to its management."

So attention homemakers: *Good Business* will be a help to you in your career. It contains a wealth of highly interesting articles written by well-informed people. Easy on the budget too—a year's subscription for *Good Business* is just $1.

**UNITY SCHOOL OF CHRISTIANITY**

LEE'S SUMMIT, MISSOURI

# THE *Key* TO PROSPERITY

Everything you see is the result of thought. Even the chair in which you sit could never have been built if someone had not realized the need of it and seen a way to bring it into existence.

So it is with the experiences in our daily life. Whether an experience is pleasing or not depends upon our thinking. Thus before we can experience true prosperity and happiness we must think positively and trust in God.

The Unity Prosperity Bank plan can help you to learn to think positive thoughts and to look to God for your supply. As you follow the drill by using the prosperity meditations and depositing daily offerings in your Bank, Silent Unity will pray with you for your success. Then with the amount saved during the seven-week drill period you may send UNITY magazine subscriptions to your friends.

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Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3-50

# Unity's 1950 Easter Greeting Booklet

## *Dana Gatlin's*

# "WHERE I AM KING"

In response to numerous requests from Unity students Dana Gatlin's illuminating booklet *Where I Am King* is being reissued as Unity's 1950 Easter greeting booklet.

Through the years this booklet has proved of real benefit to a large number of people, and it is high on the list of those booklets "most often requested." In *Where I Am King* Dana Gatlin stimulates the reader by assuring:

"Your mind is your own. It is your own place. You have the absolute say-so as regards what shall enter and dwell there. . . . You may think you have no power over the conditions that fill your life, the thoughts that fill your mind. Nothing is falser than this belief, which in itself is a destructive weed. You have the power, and you may exercise it in accordance with your desire, purpose, integrity, and perseverance."

OTHER GREETING BOOKLETS FOR EASTER GIVING

*Be at Peace, The Good News, The Land Is Bright, First Things First, The Great Helper, Preparation for Easter, Life Is Consciousness, To Them That Ask, God Is Blessing You Now, Daily Resurrections, The Challenge of the Dawn.*

Booklets are priced at 10 cents each, or you may order an assortment of the twelve booklets listed here (or your own selection) at the nominal price of 12 for $1. Booklets are sent to you for remailing, require only one and one-half cents postage, and with each is included an attractive Easter mailing envelope.

**Unity School of Christianity**
**Lee's Summit, Mo.**

Garrett Biblical Institute
% The Library
Evanston Ill U

I do not have to meet grief and loneliness without Thy comforting, loving support. Thou, O God, art my eternal comfort, and I rest in Thee. Just as my faith tells me that Thy Spirit lives in me, so does my faith tell me that Thy Spirit lives eternally in my loved one.

I rest in Thee as I allow Thy comforting, loving Spirit to heal me of all grief. This is the prayer of my heart today as I courageously face a new life in Thee.

I will not shut myself away from the activities of life to nourish my grief. Neither will I waste my talents by clinging to the sorrow of the past. My unshakable faith accepts Thy plan of a changed life for the one I love. I know that my dear one is safe in Thy care.

The challenge of this experience I meet triumphantly, and Thy peace fills my heart and mind. I am healed and blessed.

—*Helen S. Carpenter*